

Multiculturalism — A decade of growing together

This year, Canada is celebrating the birthday of one of the most important milestones in its history: THE DECLARATION OF THE FEDERAL GOVERNMENT'S POLICY OF MULTICULTURALISM, as the country now moves into its second decade as a multicultural nation within the context of official bilingualism.

It has been 10 years since the Canadian parliament, with the unanimous approval of all federal political parties, accepted Prime Minister Trudeau's concept of multiculturalism — a concept which gives all tongues the right to maintain, with pride, the cultural roots and to share these roots with other Canadians within the bilingual framework of the country.

During this past decade, Canada has seen the concept of multiculturalism gain wide acceptance both internationally and within the boundaries of Canada.

In fact, multiculturalism has come a long way in Canada since the early days when the policy was criticized as being divisive and too superficial.

Initial fears that the multiculturalism policy was directed exclusively toward minority groups, and suspicions that the policy merely paid lip service to the needs of ethno-cultural minorities, have given way to a fuller understanding of the federal government's commitment to fostering acceptance of these minorities as full and equal partners in the continuing growth of the country.

In the past 10 years since the declaration of the federal government's policy of multiculturalism, Multiculturalism Canada has been responsible, both directly and indirectly, for the progress in many areas.

It is the area of international acceptance that Multiculturalism Canada has received its greatest recognition. Its expertise is being increasingly sought by organizations such as UNESCO and countries such as the United Kingdom, the United States, Sweden, Holland and Italy.

Inspired by example, Australia has developed its own policy of multiculturalism as well as a special multicultural broadcasting service.

Constitution

Perhaps one of the most significant accomplishments has been the enshrinement of the principle of multiculturalism in the proposed reform and patriation of the Canadian Constitution.

Thanks in large measure to the support he received from The Canadian Consultative Council on Multiculturalism and other ethno-cultural organizations, Multiculturalism Minister Jim Fleming was able to influence the constitutional debate to include Section 27 in the Charter of Rights and Freedoms. This section guarantees the right of all Canadians to preserve, enjoy and develop their cultural and linguistic heritage.

As a result of assistance from the program, Canadian universities now house chairs in Hungarian, Mennonite, Ukrainian and Acadian studies at various campuses across the country.

The program has also been instrumental in the development of resource

materials used in Canadian schools. For example, a compendium of ethno-cultural groups entitled **The Canadian Family Tree** is widely used as a teaching guide. This book traces the origins of these groups, their settlement in Canada and the contributions each has made to the social, cultural, physical and economic development of this country.

The multiculturalism program has also funded lesser known, but equally important activities involving academic research, visiting professor exchanges, and the publication of works in many non-official languages.

Support is given to authors whose works might not otherwise be known; support for translations into the official languages, and assistance to publishers. Of particular interest is the Generation Series, involving the commissioning and publication of 26 histories of cultural minority groups. (Some editions have already been published on the Canadian Japanese, Polish, Ukrainian, Scottish, Greek, Portuguese and Norwegian communities. **A Guide to the Teaching of Black History** appeared in 1980 and is already sold out with a second printing expected within the next few months.)

Provincial co-operation

Virtually all the Canadian provinces have accepted and are actively contributing to the federal multicultural philosophy. Alberta, Manitoba and Saskatchewan have taken the initiative of developing multiculturalism programs of their own. While Quebec prefers to speak of "cultural pluralism," the remaining provinces are all committed to the federal multiculturalism policy.

Thanks to the encouragement by the multiculturalism policy, the Canadian media are now beginning to show increasing sensitivity in recognizing the multicultural and multiracial reality of Canadian society. For example, there is an increasing number of feature stories and articles which clearly show the positive contributions of ethnocultural minorities; the Canadian Broadcasting Corporation now includes non-whites in its programming format (variety programs and dramas) and has generally made itself accessible to minorities through the scheduling of on-air forums at the national and regional levels.

While progress is being made, there is still room for improvement in portraying the positive contributions made by ethnocultural minorities to Canadian society.

To commemorate Multiculturalism Canada's 10th anniversary, a series of activities have already or will shortly take place to enable all Canadians to meet and share their respective cultures.

From August 2-9, a series of cultural performances highlighted the eight day National Heritage Festival in Greater Vancouver. In addition to folkloric performances, the Heritage Festival featured a series of auxiliary activities depicting the dynamics of Canadian cultural life through films and exhibits. The festival included participation from Canada's 10 provinces and the territories.

Throughout the summer months,



the Multiculturalism Directorate actively participated in Canada's three major exhibitions: the Canadian National Exhibition in Toronto, the Pacific National Exhibition in Vancouver and the Quebec Provincial Exhibition in Quebec City. As well as displaying Canada's cultural diversity, the multiculturalism exhibits included an amusing but informative feature: in friendly conversation, a talking computer will assist visitors trace their ancestral roots.

Combined, these 10th anniversary activities have been planned to enable Canadians from various cross-sections of the country to meet and enjoy their respective cultures in a spirit of mutual acceptance and good will.

National conference

This October, a National Conference on Multiculturalism will bring together in Ottawa leaders from the business, labor, educational and cultural fields to tackle the issue of integrating minorities into the mainstream of Canadian economic, social and cultural life.

As well as charting the way ahead for multiculturalism in the '80s, the conference will attempt to sensitize Canadian leaders to the potential resources available from members of minority groups — resources that could be better utilized by the Canadian public and private sector.

The conference will conclude with a cultural performance at the National Arts Centre in Ottawa. This gala performance will feature an array of outstanding artists and performers, all reflecting a wide variety of cultural and regional backgrounds, joining together in a spirited celebration of Canadian culture.

Entering the next decade

In an effort to promote better understanding among Canadians, Mr. Fleming recently announced major initiatives in the area of race relations.

Concerned about "burgeoning racism," the Multiculturalism Minister announced that the government would launch a \$1.5 million public information program to help combat the causes and effects of racism and tell the story of the Canadian mosaic.

The program will include a national symposium on race relations and the law early in 1982.

The conference will bring together legal experts, government representatives and human rights specialists to

find ways in which the legal framework of Canada can better respond to incidents of racial discrimination and harassment.

As well, a research secretariat within the Multiculturalism Directorate will gather information and analyse the nature of racial intolerance as a resource unit for the federal government.

As Canada embarks on its second decade as an officially bilingual and multicultural nation, important social and economic changes will require an even greater awareness of Canada's pluralistic fabric. Present economic forecasts indicate a possible shortage of human resources needed to develop Canada's immense natural wealth.

Faced with a decline in its natural population growth and the need to safeguard its economic viability, Canada will come to supplement its work force by increasingly relying on the talents and expertise of skilled immigrant workers, drawn from such sources as Europe, Asia, Africa and Latin America. Together with their families, these new workers will add to the cultural richness of their new home.

Against this background, the multiculturalism policy will provide the assistance required, as these new arrivals strive toward a sense of belonging.

On a global scale, Canada's efforts in projecting a positive image of the country's cultural diversity will also provide an ideal model in the North-South dialogue between industrialized nations and the resource-rich developing countries of the world.

Here at home, Multiculturalism Canada will be assisting in the charting and reinforcing of a concept that is perhaps best described in our 10th anniversary theme: that our survival and our future as a country will be based on our ability to "grow together."



Viewpoint

Keith Knight

Adam and Eve in 1981

If Adam and Eve lived today, their marriage would fall apart within a year. Life seemed so simple back in those early days in the history of man. They talked with God daily. God gave them laws and rules which were known to be just and right and perfect. When God made a promise, he kept it. When God cursed, it was forever.

God had established tasks for both Adam and Eve. Adam was to work the fields, harvest the crops; in short, provide for the family. Eve was to bear children and to be a companion for her husband.

That norm for the family was passed down through the generations and whenever society deviated from that norm, it proved to create chaos.

It is that kind of chaos which seems to run wild in North America today. With high interest rates in loans and mortgages today, families are placed under tremendous stress to meet these payments. There is an insatiable desire for more money. More money is needed to maintain a reasonable standard of living.

The need for money tends to turn the family's focus inward. Money becomes a preoccupation. That beautiful love relationship within the family becomes strained. In many homes the mother must become the second bread-winner. Children suffer.

Parents, attempting to crawl out of

monetary depression, grasp for lottery tickets in an attempt to strike it rich and to end their worries once and for all. Both provincial and federal governments have encouraged such superfluous dreams.

There was also the women's liberation movement — liberation, presumably from the kitchen. There were demands for equal rights within the workforce which created a desire to work side by side with men and to earn an equal wage.

Compare our present church community with that of, say, 1955. The husband worked and was able to provide food and clothing and a home for his family; families did not consist of two or three children back then either — more like six, eight or twelve children. The wife performed the household chores and raised the family. And that, too, was full-time work.

Today's family consists of a working father, and usually, a working mother. She probably has part-time work and a flexible schedule so that she can still see the children off to school and be there when they come home from school.

There was a time when women could choose whether or not to work. If the children were out of the house and they had extra time on their hands, they could easily pursue a career. We

are getting to a point now where many mothers are forced to work so that they can supplement their husband's income to meet increased financial obligations.

If statistics were available from across the Reformed denominations in Canada, one would undoubtedly see a dramatic increase in the numbers of separations and divorces. One would also see that the reasons for these divorces often centred around a change in the role of the husband and wife.

Financial pressures contribute a great deal to marriage failures. There are also societal pressures such as women's liberation which stress individuality and the need to discover yourself. That secular doctrine goes something like this: Why should man have all the success and glory? There is room for the woman in the working place, too. Go out and find your niche in life, map out a career for yourself and take all you can.

You remember the story of Genesis 3 which speaks of the Fall. You remember the conversation which God had with Adam, Eve and the serpent. The result of the Fall was a three-fold curse — on the serpent, on Eve and on Adam.

To the woman God said: "I will greatly increase your pains in child-bearing; with pain you will give birth

to children. Your desire will be for your husband, and he will rule over you."

The curse of the Fall was the "increased pain" by which the woman (as yet unnamed at that point) was to bear children. But her task in creation was clearly spelled out.

When God addressed Adam, he firstly placed a curse on the creation and then on Adam: "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Man's curse was "painful toil".

It is only after the curse that Adam gives the woman a name. He calls her Eve, which means Living, because she will become the mother of all the living.

Until that Adam-Eve, worker-mother relationship is restored there will be increased conflicts within families. Society has forced these changes upon us. We must do what we can to resist this blatant deterioration of the family structure. It has already bruised the body of Christ. Just witness the marriage breakups within your own circles.

Rev. Johan D. Tangelder

OUR FAITH, OTHER FAITHS

Sects and cults — part 6

Some years ago, as my wife and I were walking down a street in The Hague, we saw some Hare Krishna devotees in their yellow robes recruiting for their movement. One day I met in Cebu City a young man from Boston, Massachusetts, who looked spaced-out. He had come to the Philippines to evangelize for the Children of God. Why are so many young people willing to sacrifice everything for the sake of their convictions?

What accounts for the spectacular rise of the sects and cults in our modern age? I can only make a few suggestions as a lengthy essay can be devoted to this subject.

Failure of the church

Sects and cults are called at times the unpaid bills of the church. Historic Christian churches often fail to inspire, challenge, persuade and to satisfy today's young people. When we observe the fellowship within the sects and cults we are forced to ask ourselves whether the church really does show the world that she is not just an institution but a living, caring and dynamic communion of saints.

Traditional churches have neglected discipline. Many theologians seem dominated by rationalism. In their search to be relevant many offer less of God and more of secularism. The world is asked to present a working agenda to the church instead of the church proclaiming the Word of the living God to the world. Man's thirst for God is not quenched.

And how much zeal do young people see in their churches for the cause of Christ? Dr. David Hesselgrave comments in his fine study, *Dynamic Religious Movements*: "It must remain as the primary indictment of a

great portion of the church of Christ that its truth remains closeted and cloistered while lesser causes advance, borne on by the zeal of the ordinary believers."

The current spiritual confusion invites people to turn to many directions. Religious apostasy and a spiritual vacuum have often led to the forming of new sects and cults.

Crisis

There are certain times in history when cults and sects emerge and have their heady appeal. This is always the case in periods of crisis, stress, war and threat of war, whenever people are hard pressed or in trouble. In difficult and even perplexing circumstances, they look for relief, comfort and guidance. The world is now going through such a period of high tension and crisis. Several heroes of the Left, such as the late "Che" Guevara, have elevated violence to a virtue. We are no longer shocked by the attempt on the life of President Ronald Reagan and the shooting of Pope John Paul II. We seem to have reached the stage of the days of the Borgias (15th century) in Italy in which, as Jacob Burckhardt puts it, "the death of any powerful man is seldom attributed to natural causes."

The peril of war hangs like a heavy dark cloud over the future of our youth. Two World Wars have been fought in our century. Times have been unsettled since the last one. Today it seems that 1945 was a mere halt in the major multi-national conflict which has never ceased since 1914. The two Great Wars have sown the seeds for the inevitability of World War III. I believe that there has never been a more opportune time in world history such as ours for the rise and

flourishing of sects and cults.

Technology

This is the age of the heart transplant, instant communication via satellites, computers, nuclear physics, and the space shuttle. Technological ingenuity has reached unprecedented heights. But the average man starts to wonder about all these achievements. Disturbing questions are raised. If man is so clever why can't he keep down the crime rate and stop wars?

Many have come to realize that technological advances are mixed blessings. The pros and cons of nuclear power for energy are hotly debated. We hear of acid rain, polluted rivers, progressive destruction of the natural environment and depletion of natural resources. The earth is becoming impoverished

through man's greed, with many plant and animal species becoming extinct.

In our technological age many young people have lost a sense of meaning. Questions such as "Who am I? Where do I come from? Where am I going? What is the ultimate purpose of life?" have been superseded by a kind of worship of material conditions, longing for experiences, personality development and excessive concern with self. What is in it for me? Many young people are no longer part of a group, church or even a family, where the welfare of the whole is of prime concern. In their recruiting, the sects and cults appeal to the ego of such young people. "Gee, you are wonderful. We need someone with your special talent and ambitions to help change the world."

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LETTERS

The devil's influence in discussions

Dear Sir:
Some letters have reduced the issue of Council of C.R.C.'s in Canada to an exchange of insult and snub. Senseless argument deserves no comment, but the notion being expressed by these authors that the issue is "not theological anymore", is a serious accusation of which the writers seem unaware. This line of thought separates issues into religious and non-religious, the latter winning out on an ever increasing number of them.

This is inspired by the devil, whom we know rejects God's will, which is the only valid basis for our decisions. He is pretty smart when dealing with the body of Christ, realizing these people

know that one cannot fool with the Bible. They will not go against the will of God.

When, because of the hardness of our heart, we are not sure what the will of God is, he coaches us into reducing the issue, in this case to one of personal preference.

He wants us to think: You can support Council of C.R.C.s in Canada, or you can forget about it. It has nothing to do with the will of God. Once we believe that, we can convince ourselves that it is better to keep the money in our pocket.

We ought to know better, for we are commanded by Jesus to pray: Your will be done on earth ... It is inconceivable for one to pray that God's will be done and

not work towards the accomplishment of such prayer. „Bid en werk", is a principle accepted throughout the history of the church. The word "earth" implies the extent of that work. Jesus uses this same word again when he tells us in Matt. 5:13: "You are the salt of the earth". Can we divide the "earth" that Jesus refers to in parts where, God's will must be made to apply, we must serve as salt, one or neither of these are applicable.

Rom 12:2 says that by the renewing of our minds, we will be able to test and prove what God's will is — "his good, pleasing and perfect will." (NIV)

Geo. J. Vanderwerf, Brockville; H. Steketee, Lyn; M. Kaldeway, Brockville.



Summer volunteers in diaconal work

Eight young people of the Willowdale Christian Reformed Church in Toronto, Ontario, volunteered two weeks of their summer to assist in diaconal work in Kalamazoo, MI. Under auspices of the Kalamazoo Diaconal Conference they performed a variety of tasks for the elderly and sick, ranging from painting houses to cleaning basements, as well as bringing Christian cheer and comfort to the lonely and suffering.

Mr. Al Van Dellen, director of

youth and evangelism in the Willowdale church, served as the group's leader and coordinator. The above picture was taken when they visited the Chr. Ref. Church denominational building in Grand Rapids. From left to right are: Alice Koning, Anna Bus, Ed Vander Veen, Richard Hellinga, Audrey Alkema, Jonnet Nagel, Ingrid Jansen, and Corrine Gehrels. To the right is Rev. Louis Tamminga, previously the pastor at Willowdale, now with World Missions.

Ontario's Bill draws CJL's fire

by Keith Knight
C.C. Editor

Ontario's proposed Bill 7 will revise and extend protection of human rights within the province. Various facets of the Bill have drawn public attention, especially the increased rights given to police in their investigation of crimes.

In mid-September the Committee for Justice and Liberty (CJL) prepared a brief concerning a different aspect of the Bill and presented it to the Standing Committee on Resources Development of the Legislative Assembly.

While Bill 7 stresses the rights of individuals, says the CJL brief, it fails to consider the rights of groups and organizations in their hiring practices.

Does a Roman Catholic teacher have a legal right to teach in a Christian school? CJL would maintain that the Christian school association, in this instance, should have the right to hire a teacher which conforms to its creeds. Individuals have rights but groups or associations should have similar protection.

In its 13-page brief, CJL stated that Canadian society is composed of a diversity of

communities, groups, cultures, parties, associations and organizations. "It is through such groups that people maintain and develop their distinct identity and give their distinctive contribution to others. People generally achieve what is good and worthwhile when they act together with others. Such acting together is what constitutes a community."

These communities are not confined to geographical, political structures, says CJL, but embrace a whole variety of cultures, commitments, groups, associations and institutions. "Available figures suggest that over two-thirds of Canadians are members of at least one voluntary association. We have tens of thousands of such associations, including political parties, trade unions, cultural groups, cooperatives, academic associations, public interest organizations and so forth."

The CJL maintains that a misplaced understanding of individual rights is seriously undercutting the right of a community to practice its religion.

The CJL cites a few examples of discrimination against organizations for the sake of their beliefs. Its examples are mainly Roman Catholic.

The brief suggests that Bill 7 recognizes groups and committees in a negative way — that is, by way of exemptions from anti-discrimination provisions provided that there are "bona fide" and "reasonable" grounds for doing so.

The brief proceeds to pick away at Bill 7, recommending word changes and additions. Its major recommendation is the addition of this section: "An organization may provide services or offer employment on a basis which is otherwise an infringement of this Act, provided that the requirement, qualification or consideration is germane to the nature of the employment or to the legitimate purpose of the organization."

The brief is timely and to the point. CJL provided a relatively quick, yet thoughtful response to some of the concerns found within Bill 7. It chose to zero in on one thoughtful approach rather than play hit and miss with various parts of the Bill.

CJL's response points out once again that the Reformed community is able to provide an immediate response to a secular situation without first having to spend two years in research and writing ... and for that it is to be commended.

A sacrifice

BACOLOD CITY, PHILIPPINES — Rosmiel Tambanillo, a veteran elementary school teacher, recently decided to take a year's leave of absence to supervise a cottage industry project in Bacolod City, the Philippines.

Rosmiel and her husband, Serverino, who holds a high position in a local sugar mill, are middle-class Filipinos who have a deep concern for their poor neighbors. Rosmiel saw underemployment and unemployment as the prime causes of poverty and wanted to help.

A letter to the consistory of the Bacolod CRC expressed

Rosmiel's concern. She asked the consistory to sponsor a cottage industry through CRWRC. "I'll help start the project and take a year off to supervise it", she added. The consistory approved her recommendation and asked CRWRC to help.

Today Rosmiel supervises a cottage industry with seven full-time workers. The workers produce wall decorations from natural fibers. They hope soon to expand into purses, placemats, and baskets.

Dave Veenstra, a CRWRC community developer in Bacolod, describes Rosmiel as warm and loving. "Her sacri-

fice is large and her dreams even larger," says Dave. Rosmiel hopes to express God's love for the workers in her program through weekly Bible study sessions, counseling, fellowship and through regular employment with just wages.

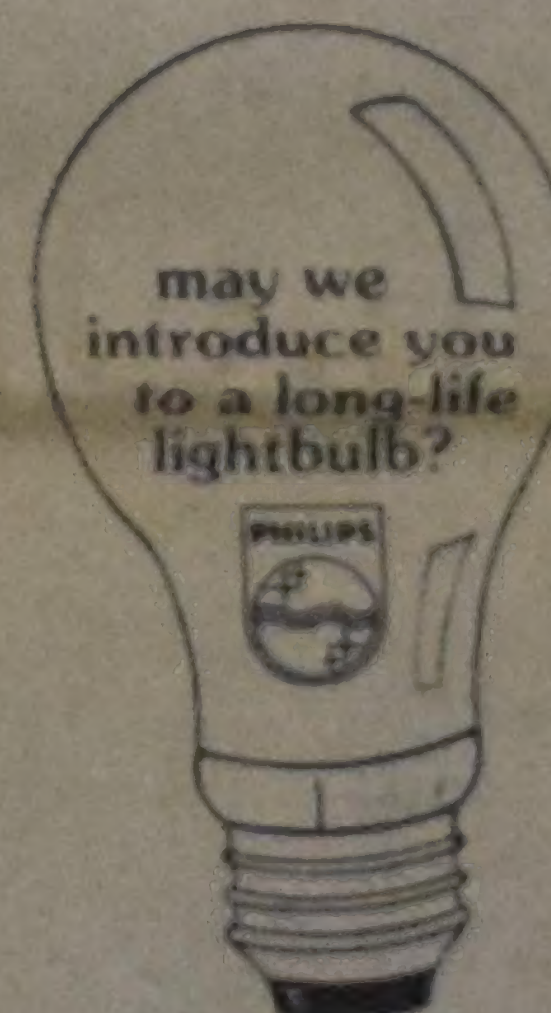
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This special sale price applies only on their Wednesday Toronto-Amsterdam flight, also returning on Wednesday from Amsterdam to Toronto. Sale is in effect from Oct. 1, 1981 to Jan. 28, 1982 except the Christmas period. Minimum stay is 7 days, maximum stay of 180 days. Can be combined with regular C.C.F.

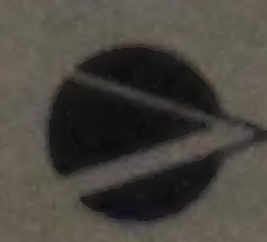
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Church Page

More youth involvement in church services

† It seems to me that there is a great need in churches for children to become more actively involved in worship. Children, until now, have had little room in our circles to express their faith actively and consciously. Yet it is obvious that children will do that very easily, spontaneously, at least until they have reached the age of puberty. It is in those years, and the years that follow, that the teen-age experience becomes confused, that values are re-examined, that fits of rebellion take place. The trouble for most teenagers is that they have no experience to fall back on, experiences in which they have meaningfully acted out their faith in God publicly.

It does not surprise me that in the days of John Calvin some made their public profession of faith at age 14 or younger. Children too come to worship, though they may do that in their own childish way. Children too believe in the Lord Jesus Christ, be that in forms unfamiliar to adults. We ought to encourage such faith and allow every opportunity for them to act it out in our gatherings. It is for this reason also that I am, in principle, in agreement with the view that children ought to be allowed to partake in the Lord's Supper; though I must mention at the same time that the practical difficulties of this are at the present time too great to go ahead with it in undue haste. But regardless of any resolve on this matter, we must present our children with

every opportunity to feel that they are an integral part of our communion of saints. How else can we expect them to feel that way overnight once they are grown-up?

Rev. H. deMoor
First Chr. Ref. Church,
Edmonton, AB

Calvin Choral School

† The two organists of Grace Church attended the Calvin Choral School held on the spacious campus of Calvin College in Grand Rapids, Michigan, July 27-31. The organizers had secured the services of Dr. Kenneth Jennings, Choral Director; Mrs. Carolyn Jennings, Church Music Specialist; and Judy Bond, Music Education Specialist.

Dr. Jennings has been a member of the St. Olaf College music faculty since 1953 and conductor of the St. Olaf Choir since 1968. St. Olaf College is a Lutheran College in Minnesota and known for its emphasis on choral and instrumental music for church services. This work shop attracted 56 participants, many of them from Non-Chr. Ref. Church background (Lutherans, Roman Catholics).

We were kept very busy during the days and evenings with various classes and assignments. In Mrs. Bond's class the stress was on the use of movement, techniques for developing sight reading skills and familiarity with the orff instruments which can be used very effectively to accompany children's choirs. Mrs. Jennings discussed topics of general interest: "Total Worship Planning"; "Working with Ministers and Other Church Staff"; "Planning the Church Year"; "Use of Handbells";

Press Parade

"How to Plan a Hymn Sing." She also demonstrated techniques on how to improvise an anthem.

Dr. K. Jennings reviewed basic conducting techniques and presented us with a wealth of information about choral development. All participants were expected to sight-read and evaluate many choral selections while a number of selected participants were given the opportunity to prepare a score and conduct it in class for constructive criticism. At least two evening hours were spent with the participants forming a choir under the direction of Dr. Jennings in preparation for a public concert which took place in the Fine Arts Center on Friday evening, July 31.

Both Bill Sluys and I consider this to have been a worthwhile experience. We gained new insights, discovered new concepts and browsed through a vast supply of choral and organ literature. It is our sincere desire that all this will help us to be improved servants in the Ministry of Music at Grace Church.

John Postma
Grace Chr. Ref. Church,
Chatham, ON

Goderich will soon have its own building

† We are happy about progress so far in our plans for our own church building. Now we have to vote on the financial proposals. The more of us at the upcoming congregational meeting, the better things will go for us. The motions for discussion and voting are as follows:

- that the congregation approve the holding of a drive within the congregation for the purpose of asking for gifts, and for the selling of debentures or promissory notes at an interest rate to be set by the lender;

The Council of Christian Reformed Churches in Canada plans to gather in Biennial assembly in the Willowdale Christian Reformed Church of Toronto at 7 p.m. on November 10,

and two succeeding days. Agenda available on request. Council also sponsors an open public conference to discuss 'The Task of the Church As Institute in relation to current public issues.' It is planned for Monday, November 9, at 2 p.m., to conclude before the worship service for opening the Council sessions. Congregations and people of God, please pray for both events.

- that the congregation approve the borrowing of \$20,000 from Victoria and Grey Trust;

- that the congregation approve asking, if this becomes necessary, some individual members of our church to obtain personal loans, on the understanding that the church assumes all the obligations.

- that the Board of Stewards be authorized, again if necessary, to obtain interim financing at a lending institution.

We have about \$70,000 and need to raise another \$60,000 through these means. The Lord willing, we expect to have our own building sometime during the coming month.

Goderich (ON) Chr.
Ref. Church

Regina grateful for financial support

† Dear partners in the Gospel: In the past eight months, you, as churches or as individuals, have favoured us, the Indian and Metis Chr. Ref. Church (unorganized) here in Regina with special gifts. They ranged from \$3,000 donated by an individual to \$25 sent to us by a missionary circle. As a pastor of this new Christian community, I say to you, our fellow brothers and sisters in Christ, a real deep thank you!

The extra monies we received in 1980 helped us to buy some extra Bibles, to hold a theological education by extension course from Cook Christian Training School, to buy some musical instruments, to conduct a deaconal ministry, and partly to support a second staff person. Having experienced above-quota support from some of you in both 1979 and 1980, and from others of you in 1980, we felt it appropriate to figure with \$6,200 in above-quota donations from individuals and churches in our budget of 1981.

The Lord has blessed us by gathering about 20 families into a worshipping community. We experienced some difficult times this past year after our second staff person left us. However, the Lord has given us the gifts of one Alex Wolfe, an Indian man theologically trained by Cook.

Alex's coming on staff has eased my work load, and his work is having a stabilizing effect on the community, helping it to grow.

Another happy event which has helped to stabilize us as a church community has been the purchase of a big house in the core area of the city. In this house Alex and I have our offices and the following activities also take place: Sunday School, Bible Study, Boys and Girls Club, A.A. Meetings, Sewing Club, Council meetings, fun evenings, and baby showers.

All of this, the stability of the worshipping community, the gift of having a very capable second staff person, the advantages of a centre for week-day activities, the good and faithful support of the Chr. Ref. Church in Canada, plus the extra support sent by you, seems to indicate to me that the Lord is allowing this work to take root in the gracious and redeeming work of Jesus Christ our Saviour and Lord.

I would like to ask you, as individuals and churches, to remember us in your prayers, that the Spirit may dwell richly in our community, so that we will be a strong witness to the work of Christ. In this respect we would like to look forward to baptisms, commitments and professions of faith in our community this year.

Grace and peace to you,
Rev. Harry Kuperus, Regina
First Chr. Ref. Church
Lacombe, AB

Church News

Christian Reformed

Called

—to Chatham (First), ON, Rev. Harry Salomons of Kingston, ON
—to St. Catharines (Trinity), ON, Rev. Henry Jonker of Edmonton (Maranatha), ON

Declined

—to Houston, BC, Rev. James Mantel of Salem, Oregon

New clerks

Ancaster, ON — Mr. J. 'tMannetje, 27 Hwy. 53 E., Ancaster, ON L9G 2J9

Blenheim, ON — Rick Faber, R.R.#7, Blenheim, ON N0P 1A0
Orillia, ON — William Luymes, R.R.#1, Orillia, ON L3V 6H1

Two services

Dundas, ON — The Calvin CRC on Hwy. #5 is now conducting two morning worship services, due to continued membership growth. The hours for the Sunday services are 9 a.m., 11 a.m., and 7 p.m.

New address

Rev. Robert De Moor, 10719-148 St., Edmonton, AB T5N 3H3. Phone: (604) 452-7218

PASTORAL PONDERING

Let your light shine

One of my neighbours, who reads the Bible, once told me that he doesn't think much of the church.

His reason was that he saw so little of the life that Christians are supposed to be living. They go to church on Sunday, he said, but on Monday you see them throw their weeds on the neighbour's property. They are supposed to love their neighbour as themselves, but he didn't see much of that kind of living. And what could I say?

I suddenly remembered some potluck suppers I had attended. I recalled people from the first tables loading up heaping plates without regard for those at the last tables who would also enjoy some of the choice offerings.

Each man thinks only of himself, my neighbour said. And I could not tell him that he was all wrong, that we as church members don't do such things. Each man for himself. Is that maybe part of the reason why church and school have such large deficits? My neighbour put his finger on a real sore spot. But he was wrong identifying the church with such selfish living. What he pointed out was a disease in the church.

I hope that my neighbour may still meet many Christians who have been cured of such diseases because they turned to Jesus Christ, and who visibly reflect the beauty and purity of the church.

Rev. A. Van Geest
Ebenezer Chr. Ref. Church
Trenton, ON



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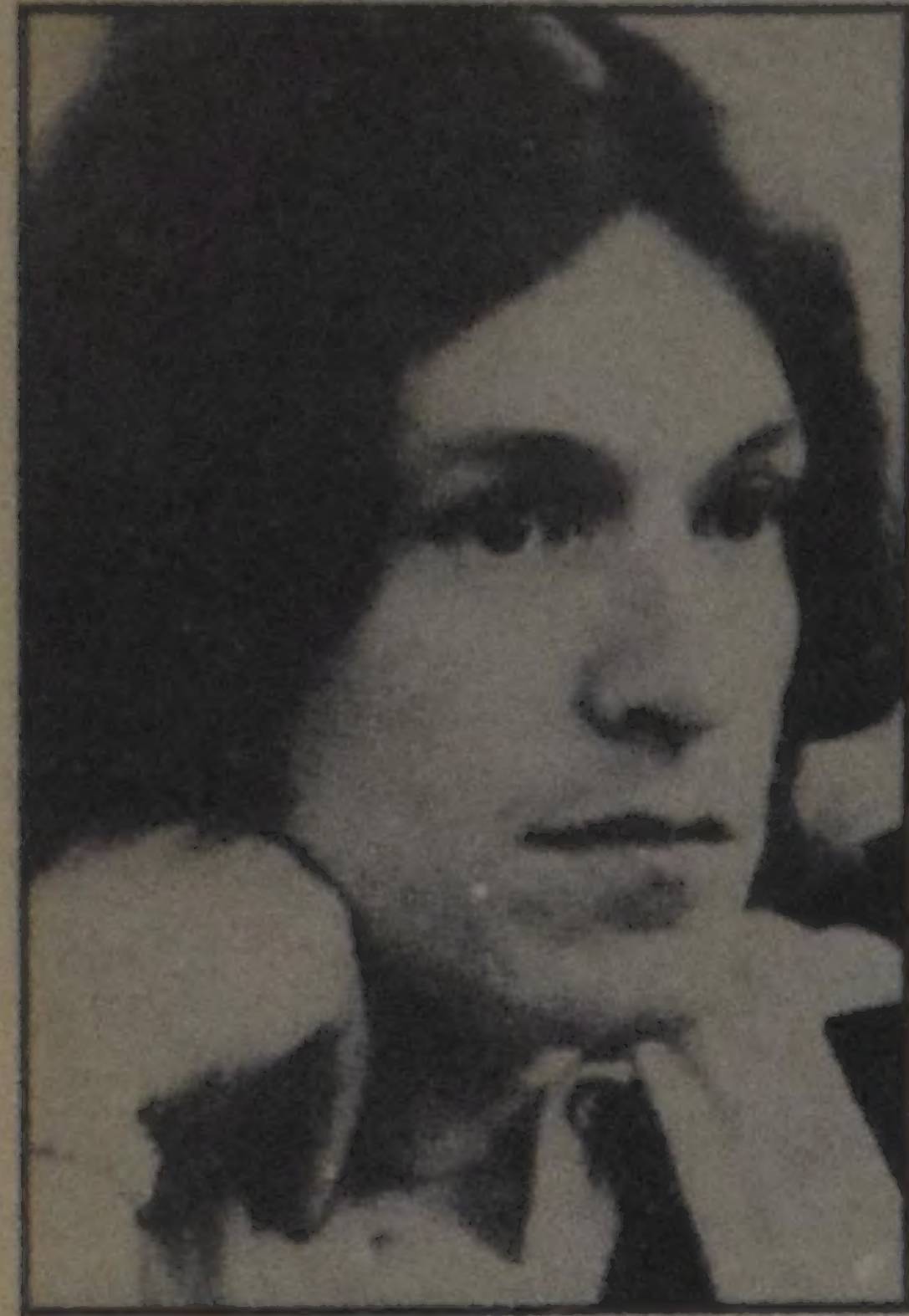
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Popular Music

Rock of aging: Steve Winwood



Steve Winwood

by Bill Van Dyk
C.C. Music Critic

Once every so often an album comes out which, simply by departing from them, tends to debunk certain conventions and myths of popular love songs. *Arc of a Diver* is one of them. It's a mature and sensitive reevaluation of romantic love, and of aging. It debunks, ever so subtly, the prevailing myths of misty-eyed passion and eternal youth, and that never-say-tomorrow fantasy of spontaneous desire. *Arc of a Diver* is performed by someone who knows his age, knows his limitations, and cares about his future.

Perhaps this is one of the clearest distinctions between commercial pop music and its non-commercial counterparts. This year, for example, Dick Clark celebrates the thirtieth anniversary of his television show "American Bandstand". There's something sad and pathetic about a fifty-year-old man still clinging desperately to his youth, trying to pretend that he's still a teen-ager at heart. And that's why his show does not feature artists like Neil Young or Steve Winwood who are conscious of aging, who believe that life is more than just one long boogie into the sunset. Even the Rolling Stones are beginning to look more than a little foolish still trying to sing racy love songs into their forties.

Steve Winwood first rocketed to fame as the keyboardist and sometime guitarist for the Spencer Davis Group in the mid-sixties. Dissatisfied with

the strict rhythm and blues format, he soon moved on to Traffic, and shortly afterwards, to the supergroup Blind Faith, which included Eric Clapton and Ginger Baker. Since 1974, he has worked alone in relative obscurity. *Arc of a Diver* is his first solo album to receive serious critical attention and popular success.

The fact that he has been around for a long time (by rock music standards) shows very clearly on this understated, intelligent album. Winwood never sings a phrase without meaning it, never executes a passage with unnecessary flash or dazzle. Thus he avoids the myths of popular clichés (like: Love is everything) and the myths of male virility. Instead, he is a little introspective and a little obscure. He takes life seriously.

It's important in this respect that Winwood is neither pessimistic or self-pitying. "While You See a Chance" is an optimistic love song with a deep emphasis on personal resolve. Loneliness can be broken; wounds can be healed, if the heart is willing to open. "Arc of a Diver", on the other hand, gives a natural dimension to love, as a component of man's relationship with creation. An assertive beat and strong lead guitar define the urgency of the need to love, to make a real contact with another living being.

The significance of aging is highlighted in the songs that conclude the two sides. "Slowdown Sundown", one of the prettiest songs on the album, expresses the act of coming to terms with the passing of time, and the acceptance of the past as a continuing stage for the fu-

ture, a storehouse of memory and feelings. There is no hint of nostalgia — just a hope that somehow it will all make sense some day.

"Dust" is more regretful. Past love leaves inevitable traces and reminders, but friendship continues, without fully replacing it. The lack of bitterness, and the simple longing expressed by the synthesizers and organ, make this song sad without the self-indulgent analysis Paul Simon, for example, always includes with his regrets.

If there is a reservation to be made about *Arc of a Diver* it is the simple fact that Winwood, of course, does not give Biblical answers to the problems he poses. He has a healthy sense of balance and optimism, but it is based on faith in the possibility of fulfillment through deep human relationships.

He is a step closer to a Biblical understanding of love in the sense that he is unsentimental and unromantic about it; he does not offer illusions for answers. His music allows for the possibility of growth in awareness and this is a sign of moral health in an otherwise jaded world.

That helps to explain, as well, the exotic character of the sound of *Arc of a Diver*; it doesn't fit into any mainstream rock categories. With its experimental melodies and layer upon layer of synthesizer, organ, and piano (Winwood plays all instruments, including drums and guitars, himself) *Arc of a Diver* sounds out of place in the number 1 position on the best seller charts. It seems to have struck a responsive chord in its

listeners.

And after all, who doesn't need to hear, once in a while anyway, an expression of the need to give and receive love, especially when it is performed in surprisingly personal and soothing tones?

And that is also where Winwood's value to the Christian listener comes in. All of us, sooner or later, face

the fact that we won't be young and energetic forever. We can try to stay young, like Dick Clark, with pounds of make-up and hair dye and illusions of virility and trendiness. Or we can face changes with awareness and maturity. Winwood is able to describe some of the conflicts well, with insight and maturity. And without illusions.



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An analysis

Salvation Army withdraws from rapidly changing WCC

NEW YORK (EP) — A shift in the axis of Christianity toward the Third World is behind tensions in the World Council of Churches that precipitated the recent withdrawal of a founding member. The Salvation Army, which was among the mainly European and American denominations that started the cooperative organization 33 years ago, pulled out in the sharper, wider currents of the present.

The reason given for withdrawal of the evangelistic and relief service army was its contention that politics overshadowed the gospel in the council's aid to black guerrilla movements in Africa. Such grants, directed heavily to pro-independence groups in the Southwest African territory of Namibia, have caused

controversy and recurrent protests from various U.S. and West European churches.

Underlying the strain was the vast, changing development in the spread and constituency of the ecumenical organization, swinging its centre toward the east and poorer, undeveloped regions. Not only the makeup of the council, but its geographical dimensions and scope of work have changed drastically since the founding assembly in Amsterdam, The Netherlands, in 1948.

Involved then were only 124 Protestant denominations, mostly European and American. But now there are nearly triple that — 301 denominations totaling nearly 450 million members on six continents and islands.

The council now embraces

ancient Eastern Orthodoxy, the Russian Orthodox and other churches of the Communist orbit, and a huge infusion of Asian and African denominations, including three African members joining in recent weeks.

Similar to power shifts in the United Nations, the rise of Third World influence in the council has thrown its balance of power strongly in support of black independence movements.

Over the last decade, the council has made grants totaling about \$4 million under its program to combat racism, including \$775,000 in 1980. About half went to the African National Congress and South-West Africa's People's Organization.

The council stresses that the

grants are made for humanitarian purposes of medical care, food, shelter and related uses, not for weapons, but the council has no means to control the spending. The Salvation Army first suspended council membership in 1978, and with growing unease about the grants and prospect of more of them, formally withdrew at a meeting of the council's central committee in Dresden, East Germany.

The council's general secretary, Rev. Philip Potter, a black Methodist from Jamaica and a pacifist Christian, has said the council in its early years focused primarily on reuniting the divided church-

es. But he said churches have realized the "whole life of humankind comes under God's rule" and the churches have a duty to seek changes in socio-political structures.



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PASTORAL COUNSELING

No two people are alike

by Rev. Ralph Heynen

An original is always worth more than a copy. Some people have been deceived by artists who made excellent copies of some great masterpiece and sold them for the price of the original. Later, when the paintings were appraised by someone who knew more about them, they discovered they had been deceived. They were skillful copies, not originals!

When God made this world He made only originals. We see this in the endless varieties we have. There are no two snowflakes alike, no two sunsets are ever identical. No two sisters have the very same qualities. In fact, the chance of a child having the same characteristics as his parents is extremely rare. God never makes two people exactly alike. One is not a copy of another. Each is an individual created with inherent gifts and qualities. We often put people into a category, we make stereotypes, we pigeon-hole people. We find ourselves uncomfortable with people who are a bit different than we are. We know that children develop at different paces and each child is a bit different. You can't put them into compartments.

We tend to worry about children who do not measure up to some test they may have been given. We constantly compare them with their friends; we want them to be like others. Our school system gives little credit for individuality. They try to mold our youngsters to fit certain patterns. It's true that there are some social patterns that we all must learn to follow. But we must also allow ourselves and our children to develop the real gifts that are hidden within us. We talk about someone who is different and say — He marches to the beat of a different drummer. We must remember that much of our progress

has been made by people who didn't conform. They were not "ordinary." It's like a bed of oysters — the ones who have been bothered, the ones who are injured secrete the juices that help to create a pearl! The rest live out their lives with little value to them.

We should be slow to criticize our neighbors, our friends, even ourselves. We need not always conform to certain standards, certain expectations that people have for us. And we should be patient with those who don't follow the prescribed course. There is a real value in being unique, and this is also true for us as Christians. Not all people have the same gifts. The loving Father has entrusted each of us with certain qualities and gifts, gifts that are worthwhile and we ought to be ready to use them. We must develop them to their highest possible state and then use them in a way that is satisfying to ourselves and glorifying to our God. But we must remember that things are not always what they seem on the surface.

No two people react to a problem in the same way. Our experiences in life leave impressions on us. Our heredity, our environment, the things we go through in life, all play a part. We may have had an accident which changed the pattern of our living. We may have some illness or suffering which affects our whole life. We face these things as individuals and must solve our problems in our own way. I stress this for a specific reason. When someone has a rather different view of something some people may consider him so different that they will not associate with him. Or they may consider him wrong, just because he thinks differently than they do. We ought to recognize that in our thinking, in our speaking, even in our faith — there is room for differences. We are not

carbon copies of each other.

I have been working with a young couple who is having problems in their marriage. It seemed that it might end up in divorce. Some people said they were incompatible; they had lost their love for each other. Others said that they had not taken their marriage vows seriously enough. These things may be true, but there is something deeper that causes the problem. The problem is not so much in the marriage, but in the people themselves! I found that the early lives of these young people, their homes and backgrounds (although they both had Christian backgrounds) were so different. As a result, the marriage was a very unstable one.

We do not all resolve grief or sorrow in the same way. Some people are affected very deeply; they carry it with them for a long, long time. Others take it a bit more lightly. Perhaps they have seen more of death than those who take it so deeply and are so affected by it. Basically there is sorrow, there is grief. But people grieve in different ways. It's the same way with other things.

You can't treat all people alike. There are magazine articles that tell you what your relationship or your marriage should be like. There are questionnaires which indicate that things should be done in a certain way. Don't believe it! This is nonsensical — no two people are alike and we have to handle life's problems in our own way; in the way in which we have been brought up and which we have learned; in a way which shows that we trust God and we have faith in Him.

You can't put everyone in a pigeon hole or in the same category. I would like to stress this because I've dealt with this at Pine Rest. A young woman came to the hospital and an uncle of

hers said that what she really needed was a spanking! Such people only look on the surface and they have an easy solution. It may be a good solution for some people, but it was not for this particular young lady.

When we look at a patient we observe that there are some deep differences beneath the surface. Psychiatrists and psychologists are able to get into the subconscious life of a person. A therapist in session with a patient tries to find out what makes this person tick and why he does certain things.

Christ accepts us all, knowing we are vessels made of clay. We must be filled by His spirit and grace. There were differences between Paul and Peter and John. Paul became a different man after he met Christ on the Damascus road. I don't think his basic personality changed but his way of looking at life changed. He was no longer hostile and he no longer hated and persecuted the church. Now he sought to win others for Christ!

We may also see this in our lives. We may know a person who used to be hard to deal with, very difficult, maybe a roughneck. He may change, by the grace of God. I like to think of that, how we can overcome our difficulties and become the kind of a person that God wants us to be. Remembering this gives us genuine personal satisfaction and makes us feel good about ourselves.

THOUGHT FOR THE WEEK:

Solomon tells us that the race is not to the swift — nor the battle to the strong. True success depends on how we use life's resources. True mental health means that we are using the resources God gives us to the best of our ability and to His praise.

Engineering project yields water

Calvin College engineering students Edsko Hekman and Tim Prins recently helped install a potable water system in the village of San Pedro Sochiapan, Mexico. They worked closely with the villagers, Chinantec Indians, who did most of the manual labor. CRWRC agriculturist Sam Vander Ende coordinated the project.

The village of San Pedro Sochiapan is located high in the mountains surrounding the Oaxaca Valley in southern Mexico. It is accessible only by airplane. Small streams, which usually become only a trickle during the dry season, were the village's only water supply.

San Pedro's new water system includes a nine thousand liter water storage tank, a hydraulic ram pump, 530 meters of plastic pipe, and spigots located in strategic spots throughout the village.

The storage tank was built with cement and field stone. A local mason supplied the technical expertise. Each villager who assisted with the project made twenty trips to a river eight hundred meters below the village to get stones. Three trips to the river was a full day's work. Tons of rock and soil were removed from the mountain using only picks and shovels. All the gravel was made by breaking up rocks with sledgehammers.

Hekman and Prins encountered numerous engineering problems and mechanical failures as the project progressed. Since a trip to the hardware store was impossible,

they were forced to improvise. But when the work was completed, the system functioned well. San Pedro's villagers will face the next dry season with confidence. Their water supply should give plenty of clean water, even in the driest months.

Designing and installing the San Pedro water system was an engineering project for Hekman and Prins. They began doing research and making calculations in February. Engineering professor Dr. James Bosscher and instructor Robert Hoeksema held weekly

meetings with the young men to discuss progress.

"The experience was a rewarding one," said Tim Prins. "From the technical standpoint, it was a success. But what impressed us most about the work was the Chinantec Indians. They maintained en-

thusiasm during the entire month we were there working with them. They felt it was their project; something worth working hard for. They were always happy; no matter what. We never heard an argument. It was a joy to work with them."

CRWRC conducts "lifestyle" conference

The world diaconal arm of the Christian Reformed Church in North America, the Christian Reformed World Relief Committee, is sponsoring a conference to create a coalition of Christian groups — Reformed in orientation — that are trying to "transform society's structures according to the Word of God."

A coalition of this kind was first proposed by the Christian Reformed Church's Task Force on World Hunger which

submitted its report to the CR Synod in 1979. That report saw the need for a multi-pronged cooperative effort that brought together persons and Christian agencies from various zones of life, such as the church, politics, economics and the school.

The conference, to be held in September, will be limited to 15 persons on a by-invitation-only basis. Those invited will come from such groups as committee for Justice and

Liberty, Evangelicals for Social Action, and the Reformed Church in America's Office of Social Witness. The conference is intentionally being

kept small so that it will permit a free-flowing and creative discussion of all the issues involved in planning the coalition.

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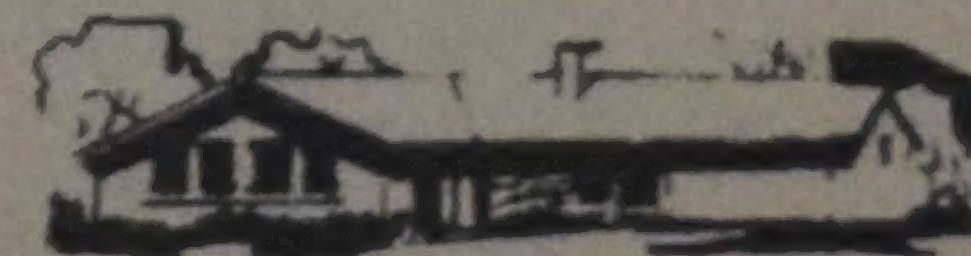
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Redeemer College
Scheduled to open
in September, 1982

The inaugural ceremony will focus, not only on the installation of the President of Redeemer College, but also on reformation especially in education.

Many people have asked for a revival of the education rallies of earlier times. This will be one of those rallies.

In addition to the investiture ceremony and the reformational address by Rev. De Bolster, we will have the well-known tenor, Carl Kaiser, with us to sing at this celebration and commemoration.

Carl Kaiser studied voice at Indiana University where he was active in opera productions and oratorio performances. He received his Master's degree in music from Catholic University of America in Washington, D.C. After appearing in opera productions with the Experimental Opera Theater in New Orleans, he received a Fulbright scholarship to study in Germany.

There, he began a 15-year career as principal lyric tenor with various opera houses. He was also active in oratorio in Germany, Denmark, and the Netherlands. His appearances also include Federal German Radio and Television and State Radio of Denmark.

In July, 1977, Carl Kaiser returned to the United States to assume an appointment as associate professor of music at Calvin College, Grand Rapids, Michigan.

Also in attendance will be officials of related institutions:

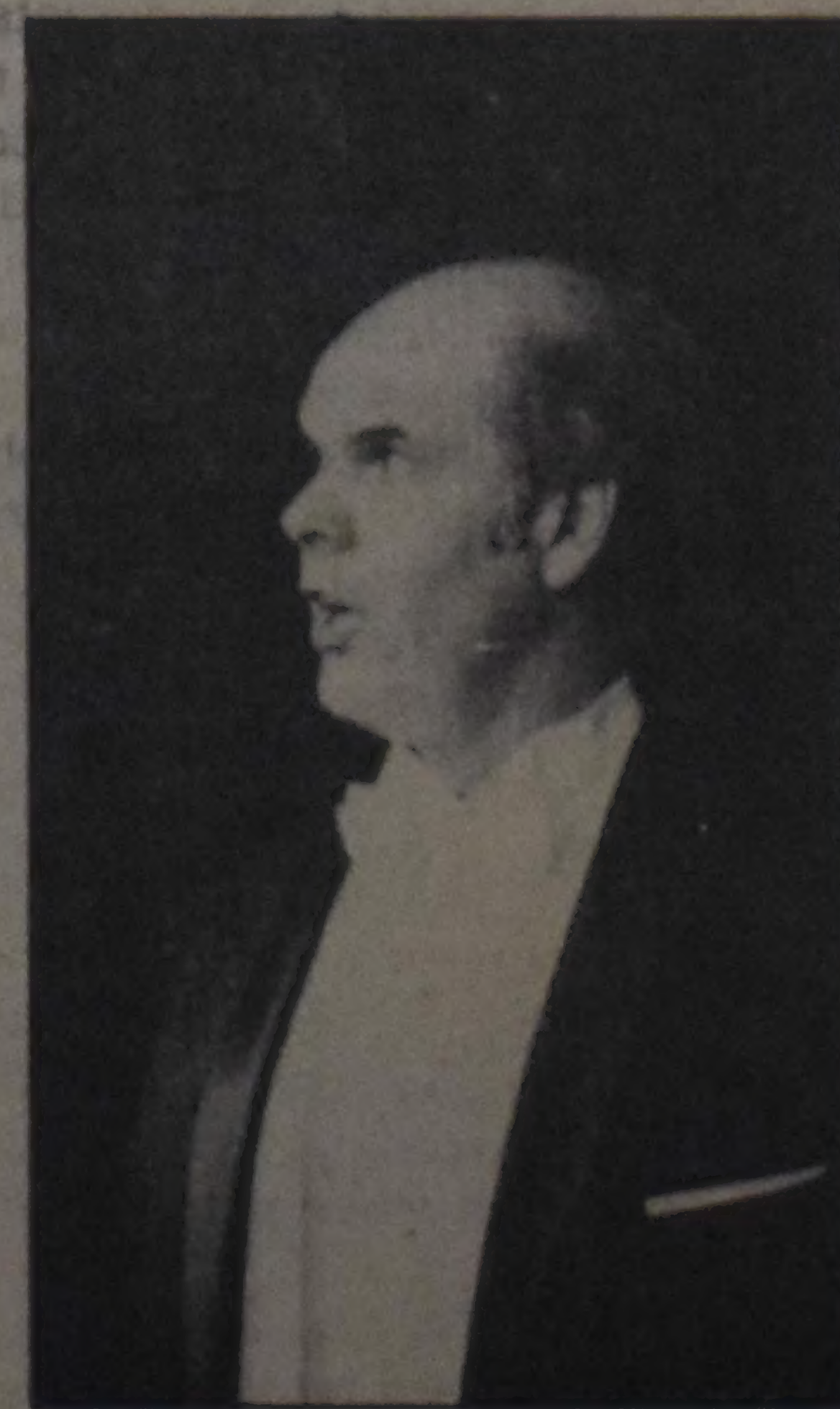
The Rector Magnificus of the Free University of Amsterdam,

The Presidents of Calvin, Dordt, Trinity, and

The King's Colleges, and

The Principal of the Institute for Christian Studies.

The Board of Governors of Redeemer College has decided that there will be no entrance fee or collection at this festive and commemorative event.



Carl Kaiser



AACS 25th Anniversary celebrations

THE FLAME STILL BURNS

A series of articles about the history and significance of the AACS at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Wiltvoet

At the October 17, 1958 board meeting of the AACS (then ARSS), Professor Herman Dooyeweerd, who attended as guest, made an interesting observation that would have important consequences. He had read the constitution which declared in article 3 that "the basis of the Society in all its activities is the infallible, all-sufficient and only authoritative Word of God, according to the interpretation of the Reformed Confessions." He expressed his objections to the character of the doctrinal basis and advised that the Society should not bind itself to the confessions of the church, but only to the Scriptures.

Upon this advice the board decided to prepare a new statement that would reflect the character of a free university: free from state and church. Dr. H. Evan Runner was asked to write a preliminary draft that would spell out how an educational institution saw its task in relationship to the Scriptures. At the board meeting of May, 1960, a concept for a doctrinal basis proposed by Runner was placed in the hands of a committee whose task it was to amend Runner's proposal. But the exact wording of the Educa-

tional Creed with its Preamble were not determined until meetings held in 1963.

Some people were upset with this attempt to write an educational creed and the Christian press of that day carried some of their objections. Some felt that a school needed more protection than an educational creed could give. They wanted references to church creeds and confessions kept in the constitution.

Mr. Peter Speelman, one of the early organizers, who eventually left the association feeling that it was no longer true to its original vision, says today: "I was concerned about our view of the Bible. The Reformed confessions of the church guard against heretical views of the Bible. If the Bible is to be the basis of our association, we need the confessions which tell us how to view that Bible."

Yet the majority opinion of the AACS board held that a school should have its own confessional statement. So the Educational Creed with its Preamble was adopted. It has proven to be a valuable document in guiding the organization to an understanding of its task in scholarship. It spearheaded attempts by other educational institutions to come to grips with their understanding of the relation

How do you say in Education: "I believe"?

of Scripture and learning. Casper Vanderiet writes: "I like to point to the beauty of the Preamble (written by Professor Dirk H. T. Vollenhoven) and the Educational Creed (developed mostly by Professor H. Evan Runner). Both breathe a Holy Spirit-led submission to what the Holy Scriptures in Jesus Christ require in the field of learning."

One of the most hotly debated clauses in the Creed was the one that professes that "life in its entirety is religion." Many board members struggled with that one for a long time. Would it not be better to say that life is religious? Does the English language allow for a noun where one expects an adjective? "No," argued Professor Runner, "the meaning of a statement is more important than language rules. This is a confessional statement that points out that life is at bottom covenantal." Someone else pointed out that when we say "God is Light," we deal with a similar confessional statement. These are not scientific definitions. Finally the board approved the clause. Today it has become a widely recognized confessional signpost in North American religious circles.

Looking at the Educational Creed again today I notice that it stresses basically these points:

- there is no religious neutrality in life or scholarship.
- life is of one piece, integral.
- synthesis between Christ-

ian and non-Christian thought is to be rejected.

—God's word gives normative direction and through His Spirit attaches us to the truth, which is Christ.

—the responsible freedom of the scholar must be protected against any constraint or domination of church, state, industry or other societal structure.

The Creed is concise and sharp in focus. It guards against liberalism as well as fundamentalism. To the Liberal it says: education is service of the true God or a false god; to the fundamentalist it says: all of life is included in this service. Against the liberal, it defends religion; against the fundamentalist, it defends life.

But the most overlooked part of the rewritten constitution has perhaps been the Preamble with its spirit of true piety and reverence. I will quote it here in its entirety.

"In humble awareness of our dependence upon the triune God, who called all things into being to His own glory and proclaimed to men, after they had transgressed His law, His forgiving love, which was revealed to us fully in the

sending of His Son, Jesus Christ, we do, out of gratitude for His undeserved favour and in conformity with His requirement that we consecrate ourselves and all things to Him, establish in accordance with the principles and provisions herein set forth, an association for the promotion of Scripturally directed higher learning. To this end we beseech of Him that He graciously grant us both now and in the future, people equipped for our task with special gifts of heart and mind together with the means to enable them to do this work, and that He will always bless our association to His honour and to the salvation of His people, particularly in Canada and the United States of America, in order that they may be a blessing to both lands and all their inhabitants."

If the AACS has perhaps failed, it has not been so much in trying to implement the ideas for independent Christian scholarship expressed in the Educational Creed, but in living out of the spirit of gratitude and submission so humbly expressed in the Preamble. After all, life in its entirety is meant to be devout religion.

Mission Workshop Emphasis set for Urbana '81

MADISON, WI (EP) — John Kyle, program director for Urbana '81, announced this week the workshops for the 13th Inter-Varsity Student

Missions Convention. Urbana '81 will draw together over 17,000, mostly students, to examine their role in world missions through 70 elective workshops scheduled for the five-day event, held at the University of Illinois — Urbana, December 27 - 31, 1981.

"Urbana '81 would fail in its purpose if it did not instruct, motivate and enable thousands of Christian students to take part in carrying out the world mission of the Church," stated Kyle. The workshops have been arranged in the following categories: (1) Introduction to Missions, (2) Issues in Missions, (3) Ministry in Missions, (4) The World of Missions, (5) Challenges in Missions, (6) Missions and Inter-Varsity.

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*in samenwerking met CP Air



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Het Feest Der Wetgeving

Was het Pinksterfeest voor de Joden eerst een jaargetijdefeest, een vreugdefeest over het inhalen van de tarweoogst, eigenlijk de gehele oogst, toch is die oude betekenis bijna geheel verdwenen achter de nieuwe joodse beschouwing van het Pinsterfeest als het Feest der Wetgeving.

Het valt moeilijk te bewijzen dat de wetgeving op de Sinai precies vijftig dagen na het Paasfeest plaatsvond. De Joden zijn het daarover ook niet allen eens. Maar de gedachte heeft veld gewonnen, zo zelfs dat de opvatting algemeen is dat precies op de vijftigste dag na de uittocht uit Egypte de Wet des Heren aan Mozes werd overhandigd.

Men leidt dit af uit Exodus 19:1: In de derde maand na de uittocht uit het land Egypte kwamen de Israëlieten in de woestijn Sinai op dezelfde dag! Men neemt aan dat de Joden op de eerste Sivan in de woestijn Sinai aankwamen en dat juist op de dag van het Pinksterfeest, dat zij op de zesde en de zevende dag van Sivan vierden, de Wet zou zijn afgekondigd. En uit het opklommen en afdalen van Mozes tot God en weer tot het volk, en het bevel van Exodus 19:10 en 11, om zich heden en morgen te heiligen, en tegen de derde dag bereid te zijn voor het horen van de Wet Gods van de Sinai, tracht men dan af te leiden, dat die voorbereiding juist vijf dagen in beslag moet hebben genomen. Dan zou dus Pinksteren, dat op zes en zeven Sivan valt, juist de dag zijn, waarop de Wet werd afgekondigd (vgl. Van Nes, Het Jodendom, blz. 171, aangehaald door Gispén, Exodus II blz. 52).

Andere schrijvers, b.v. Robert Thompson: The Feasts of the Lord blz. 31, schrijven: In elk geval, tot op vandaag toe wordt in de gedachtenwereld van de Joden, het Pinksterfeest verbonden met het geven van de Wet op de Sinai.

Als herinnering aan de Wetgeving leest men op de eerste dag van het feest de geschiedenis van de Wetgeving uit Exodus 19 en 20, en nog meer passages, maar men bakt ook veelal zgn. Sinai-vlaaien, ronde koeken met meerdere lagen van ingelegde vruchten. Als bijzonder treffend moet echter onderstreept worden dat de echte Joden de eerste nacht van dit feest doorbrengen met het bestuderen van de Wet, waarop zij zich al drie dagen van te voren met het lezen van de Wet en religieuze literatuur voorbereiden. Er bestaat zelfs een apart boek, Tikkoen (— Ordening) genoemd, waarin de Joden allerlei voorgeschreven gedeelten van de Bijbel, de Talmud en de Sohar kunnen vinden, die gelezen moeten worden, af en toe onderbroken door gebeden.

Toen het volk Israël aan de voet van de Sinai stond zag het de donderslagen en de bliksemlitsen en het geluid der bazuin en de rokende berg, en zij sidderden en gingen van verre staan, en ze zeiden tot Mozes: treed gij nader, en hoor al wat de Here onze God zal zeggen, opdat gij al wat de Here, onze God, tot u zal spreken, tot ons spreekt. Spreek gij met ons en ... dat was de belofte die zij er bij voegden ... wij zullen het horen en doen!

Dat was een prachtige belofte. Voor dat zij wisten wat de Here hun God zou zeggen tot Mozes, beloofden ze al dat zij er naar zouden luisteren en dat niet alleen, maar ze zouden er ook naar handelen. Was dat niet teveel gezegd? Ik denk van niet, want de Here reageert als volgt op hun woorden door tot Mozes te zeggen: Ik heb de woorden van dit volk gehoord, die zij tot u spraken; het is goed, alles wat zij gezegd hebben. De Here voegt er echter direct aan toe: Och, hadden zij steeds zulk een hart om Mij te vrezen en om al Mijn geboden te onderhouden, opdat het hun en hun kinderen voor altoos wel mocht gaan!

Terwijl de Here hun woorden goedkeurt laat Hij tevens merken dat zo'n emotioneel geladen belofte niet genoeg is. Als Mozes de bevelen des Heren, Gods heilige Wet, aan het volk meedeelt moet Hij er nadrukkelijk aan toe voegen: Onderhoudt ze naarstig, zoals de Here uw God u geboden heeft; wijkt niet af, naar rechts noch naar links. Heel de weg die de Here uw God u geboden heeft, zult gij gaan opdat gij leeft en het u wel ga en gij lang woont in het land, dat gij in bezit zult nemen. En als de Wet later gelezen wordt dan klinkt het van de berg: Vervloekt is hij, die de woorden van deze niet metterdaad volbrengt. En het gehele volk zal zeggen: Amen!

Het blijkt echter heel duidelijk van het bijbelblad dat zeggen en doen niet hetzelfde zijn. God wil het echter wel. Wat moet Israël doen in dit dilemma? Berouw tonen is het antwoord. Deuteronomium zegt in hoofdstuk dertig: Na berouw verlossing!

J. Van Harmelen

Dankdag

(Danken is: niets te gering te achten)

Vanmorgen lag er een stuk brood op straat dat zomaar, achteloos, was weggesmeten. Ik dacht aan vroeger, als ik zat te eten met lange tanden; dan werd moeder kwaad.

Dan zei ze, dat er zelfs in onze stad nog mensen waren, die echt honger leden, en dat je, als je voor het eten had gebeden dankbaar kon zijn voor alles wat je at.

Dan las ze ons 't verhaal van Jezus voor die brood en vissen aan de mensen uit liet delen zodat er ruim genoeg was voor zo velen; maar zelfs geen brokje brood ging er te loor.

Toen iedereen genoeg gegeten had Heeft Jezus zijn discipelen opgedragen om alle resten weer terug te vragen. Wat waard'loos lijkt, bewaart Hij als een schat.

Nel Benschop

PERSOVERZICHT

• De verhoudingen tussen ons land en Amerika worden er niet beter op. De Yankees vinden het niet leuk dat ze hun dollars niet meer zo vrijelijk kunnen investeren in onze olie-industrie, en ze steken hun misnoegen niet onder stoelen of banken. Woorden uit Washington klonken nogal dreigend, zo in de trant van „mijn vader is sterker dan jouw vader”. Onze ambassadeur in Washington gooide wat olie op de gloeiende baren, maar zijn toespraak was nou ook niet bepaald erg timide. Het had wat weg van „kom maar op”.

• Intussen zat Jopie (Ik heb nog geen boze brieven ontvangen) ook met een probleem. Er klonken al voor een tijdje geluiden in zijn geleerden die verdacht veel van multerij weg hadden, maar hij heeft de touwtjes flink in handen genomen. Toch zie ik 't voor hem niet zo goed meer zitten, en ik ben bang dat hij op zijn laatste politieke voetjes loopt.

• Misschien wat onder de indruk van Reagan's bezuinigingspolitiek besloot de regering in Ottawa om ook maar eens de riem wat in te halen. Er werd besloten om twee biljoen te bezuinigen aan uitkeringen voor de provincies. Er wordt gevreesd dat vooral de universiteiten aan het kortste eindje gaan trekken. Er was nog meer financieel gegoochel in Ottawa. De bijzondere belasting op benzine, die was ingesteld tengevolge van de noodzaak voor meer invoer, werd opgeheven maar een nieuwe belasting met precies dezelfde consequenties voor uw en mijn portemonnee werd ingevoerd. Trudeau speelde ook stoelendans met zijn kabinetsleden, en het resultaat was niet overtuigend. De Minister voor Het Vrouwenrecht, Loyd Axworthy, sprong een gat in de lucht van blijdschap toen hij van die taak ontheven werd. Hij lag er bij de dames beslist niet in.

• Op het gebied van de internationale politiek staat misschien de ontwikkeling in Polen wel in de meeste belangstelling. In dat proletarische paradijs zijn de proletariërs allesbehalve tevreden, en ze willen wel eens een duit in het politieke zakje gaan doen. Ze willen ook wel eens vaker een stukje vlees in

de juspan zien, maar al die „opstandigheid” past nu eenmaal niet in het kommunistiese plaatje van rozegeuren en maneschijn. De Russen vermanen de Polen om geen allures van vrijheid te krijgen, en Washington en Moskou roepen elkaar met luider stemme toe om toch vooral niet de fout te begaan om in deze troebele Poolse wateren te gaan vissen. De diplomatieke uitwisselingen hebben een belijste „Kenau-Simons-Hasselaar-toon”. En iedere rechtgeaarde Nederlander weet wel wat ik daar mee bedoel. Toch zit er achter al die verhitte woorden een groot stuk „show” want de beide landen, Amerika en Rusland, zijn overeengekomen om weer eens te gaan praten over ontwapening of tenminste wapeningsbeperking. Ze gaan aan het eind van de volgende maand in Genève praten.

• President Reagan ondervond ook wel dat zijn bezuinigingspolitiek er niet overal als zoete koek in gaat. Zijn politiek van „handje-op-de-achterzak” waarvan vooral het minder bevoorrechte gedeelte van de bevolking heeft te lijden bracht een aantal demonstranten op de been waar je van achterover sloeg. Ik heb het al eerder gezegd: iedereen wil bezuinigen ten koste van alles behalve van zijn eigen belangen.

• De Benjamin van ons gezin bereikte van de week de rijpe leeftijd van zestien jaar, hetgeen met dankbaarheid werd gevierd. 's Ochtends om negen uur stond hij voor de deur van de betreffende instantie om zijn rijbewijsexamen te doen. De dame achter het loket merkte op dat hij er geen gras over liet groeien en niet te lang gewacht had. Zijn verbaasde wedervraag was: „Hoe bedoelt u dat, ik heb al zestien jaar op dit ogenblik gewacht.” Toen ik zestien jaar was begon ik net te sparen voor mijn eerste fiets die eindelijk aangekocht werd voor de somma van twee knaken. Het was een tweede-hands Gazelle, die de moffen gejat hebben. Die twee knaken zal ik wel nooit terug zien. „Kun je op je bulk schrijven...” zou tante Katrien zeggen.

Carl D. Tuyt

Voordrachtavonden van Miss Nel Benschop

door Rita Otten

Versillende plaatsen in Ontario hebben al het genoegen gehad Miss Nel Benschop te horen in de maand september. Het Westen is nu aan de beurt, begin oktober.

De dichteres is een begenadigd mens. Haar werk staat naast dat van Christen-dichters van alle tijden, en is daarom niet ouderwets of modern, maar altijd aktueel in de verhouding van de mens tot God, in al de verschillende aspecten en emoties. En heel gewoon omdat het menselijk hart door de eeuwen heen dezelfde emoties heeft gekend, altijd vastheid gezocht heeft in een veranderende wereld, is er niet veel verschil tussen een zeventiende-eeuwse dichter die beleeft: „'t En syn de Joden niet, Heer Jesu, die U kruisten", en een dichteres in de twintigste eeuw die dat in haar eigen bewoordingen doet.

In haar gedichten zoekt Nel Benschop geen vertoon van woorden die haar knappe gebruik van de taal moeten bewijzen. Juist de directe stijl — de manier waarop iedereen die de moeite doet om haar werk te lezen meteen zichzelf aan-

gesproken voelt — verklaart de populariteit van haar werk.

Maar dat is niet alles. De moderne mens is al zijn vastheid in het leven kwijt. Hij zoekt, en weet soms zelf niet wat hij hoopt te vinden. Iemand, die hem de zin van het leven laat zien, die richting geeft aan zijn bestaan, die niet onbetrouwbaar blijkt als verdriet, ziekte en dood om hem heen zijn. Het antwoord ligt in de Bijbelse boodschap: "Zie, ik ben met u, al de dagen, tot de voleinding der wereld."

Nel Benschop geeft die boodschap door. Al zijn haar gedichten niet moeilijk te be-

grijpen, toch zijn ze niet "glad", waarmee ik bedoel: te gemakkelijk geschreven, met bepaalde lang versleten termen voor een oplossing van de conflicten in een mensenziel.

Er is grote spanning in haar werk. Ze ziet niet alleen haar eigen levensvragen, maar ook die van de mensen om haar heen. Vaak is er geen oplossing, geen antwoord op ons „Waarom?"

Ze wijst haar lezers steeds weer naar het Licht — Christus is gekomen. Hij heeft voor ons de angst en het gericht weggenomen:

Meer dan een moeder troost...

Stil maar, mijn kind-ik weet van je verdriet,
Hull nu maar uit; je hoeft niet flink te wezen.
Het zal wel duren voor je wonden zijn genezen;
Ik weet het. Droeg ik al de smart der wereld niet?

Stil maar, mijn kind-ik weet wat je behoeft:
Woorden van troost, die om geen uitleg vragen,
een arm die steunt, en die je last helpt dragen,
een hart dat mee-schreit om wat jou bedroeft.

Stil maar, mijn kind-de nacht gaat weer voorbij;
Ik strooi het licht uit, waar je voeten lopen,
Ik ben er altijd. Maar vertrouw op Mij.

Stil maar; Mijn kind-ik geef je troost en moed,
Meer dan een moeder aan haar kind kan geven;
Je naam staat in Mijn handpalmen geschreven:
Ik schreef de letters met Mijn eigen bloed....

Ledental van de GKN is weer gedaald

Kerknieuws — Het Jaarboek 1981 van de GKN gaat onder meer ook in op het aantal vacatures in de Gereformeerde Kerken. Omdat men bang was dat dat misschien te groot zou kunnen worden, heeft een commissie van deputaten Financien en Organisatie een onderzoek ingesteld naar het vacatureverloop. Op grond daarvan verwacht men dat het aantal

vacatures zal teruglopen van 171 naar ongeveer 87. Vandaar dat een aanbeveling om predikant te worden niet nodig werd geacht.

Nu zal men hier onder vacatures wel vacante predikants plaatsen moeten verstaan. Volgens de recapitulatie bedroeg het aantal vacatures 1 januari j.l. 292, daarbij zullen echter verschillende on-ervulbare vacatures zijn.

Het totaal aantal leden van de GKN bedroeg 1 januari j.l. 873301. Dat betekent een achteruitgang van meer dan 2500 leden, want een jaar eerder telden de Gereformeerde Kerken 875882 leden. Inclusief Kirchen in Niedersachsen, die gelijk bekend, zich in 1923 hebben aangesloten bij het kerkverband van de Gereformeerde Kerken in Nederland. Trekt men de leden van deze

Duitse kerken af — het zijn er 6795 — dan komt men op een ledental van 866506. Dat is ongeveer 2500 minder dan in het jaar daarvoor. Sinds 1974 zijn de Gereformeerde Kerken in ledental steeds achteruit gegaan. In dat jaar telden deze kerken 879838 leden.

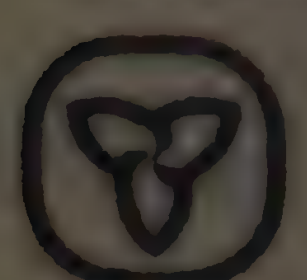
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BIRTHS

BOSMAN: With much joy and thanksgiving, we, Ed and Tilda, once again have experienced God's precious gift of life through the birth of our third child, a healthy baby boy, STEVEN JEREMY, born on August 29, 1981, weighing 8 lbs. 13 oz. He is a little brother for Kevin and Julianne and the 3rd grandchild for Mr. and Mrs. O. Okkema of Chatham, ON and the 9th grandchild for Mr. and Mrs. J. Bosman of Tupperville, ON. May God's Name be praised in the lives of these his covenant children. R.R.#1, Moorefield, ON N0G 2K0

DEN HAAN: With praise and thanks to our heavenly Father, the giver of life, we, Harry and Marilyn (van Tol), joyfully announce the birth of our first born, a dear little son, NICHOLAS ARIE, 7 lbs. 9 oz. Born September 16, 1981, in Hamilton. Proud grandparents are Mr. and Mrs. Harry N. Den Haan Sr., and Mr. and Mrs. Simon van Tol Sr., of Hamilton. 8th great-grandchild for Opa van der Kraats of Boekoop, Holland. 38 High St., P.O. Box #1171, Seaford, ON N0K 1W0

INNES: With praise and thanks to God, the giver of life, we, Rodney and Cora, would like to announce the birth of our son, CHRISTOPHER WILLIAM, born on September 3, 1981. First grandchild for Mr. and Mrs. W.H. Jager of Montreal, PQ and Mr. and Mrs. W.A. Innes of London, ON. Second great-grandchild for Mr. L. Jager of Holland and first great-grandchild for Mrs. F. Hungerford of London, ON. 3701 Riverside Dr. E., #902, Windsor, ON N8Y 4W3

KNIP: With thanks to God, we, Fred and Aileen, wish to announce the safe arrival of our first born son, named, DAVID HARRY, weighing 8 lbs. 6 oz., on September 10, 1981. Proud grandparents are Mr. and Mrs. Harry Klungel, Hensall and Mr. and Mrs. Harry Knip, Lucan. First great-grandchild for Mr. and Mrs. A. Klungel, Holland, seventh great-grandchild for Mr. and Mrs. Fred Knip, Lucan, and a great-grandchild for Mr. and Mrs. K. Bos, Holland. Home address: R.R.#2, Lucan, ON N0M 2J0

KOOPMAN: Eric and Janet thank God for the safe arrival of our first child. MARK JEFFREY was born September 9, 1981 and weighed 9 lbs. 5 1/2 oz. He is the second grandchild for Mr. and Mrs. Henry Ormel of Vineland and third grandchild for Mr. and Mrs. Harry Koopman of Stoney Creek. 70 Victoria Ave., Vineland, ON

PLANTINGA: With thanks to God, the Creator life, we, Albert and Grace Plantinga (nee Duursma) joyfully announce the birth of our third child, a healthy son, DANIEL JOHN. Daniel arrived September 6, 1981 weighing 9 lbs. 4 1/2 oz. He is a welcome brother for Malinda and Brian. R.R.#1, Barrhead, AB T0G 0E0

BIRTHS

UYESUGI: With great joy and thanks to God, who has made all things well, we wish to announce the birth of, KIRSTEN ANNA, 8 lbs. 13 oz., on July 3, 1981. Little sister for Janine and Danice. Box #3405, Smithers, B.C. V0J 2N0

VAN DYK: With much joy and thankfulness, we, George and Margaret Van Dyk, praise our Lord for entrusting to our care a daughter, MELISSA ANNE, born on September 14, 1981. She is the 1st grandchild for Mr. and Mrs. Bill Van Dyk of Orillia, ON and the 11th grandchild for Mr. and Mrs. Dick Helleman of King City, ON. She is also the first great-grandchild for Mr. and Mrs. Gerrit Van Dyk of Orillia, ON, and another great-grandchild for Mrs. A.A. Helleman of The Netherlands. Box 187, Huntsville, ON P0A 1K0

VERBURG: With thanks to God for his rich blessing, Adrian and Joan (nee Veldboom), happily announce the birth of our first child, KRISTEN DANIELLE, born on Friday, September 4, 1981 at 8:01 a.m., weighing 9 lbs. 15 oz. She is the first grandchild for Mr. and Mrs. B. Veldboom, Chatham, ON and the second grandchild for Mr. and Mrs. H.P. Verburg, formerly of Chatham, presently of Seaford, ON. Baptism took place on September 27, 1981 at the First Chr. Ref. Church, London, ON. Rev. M. Greidanus officiated. The family resides at: 939 Western Rd., Apt D-8, London, ON

VREUGDENHIL: H. "Ty" and Bettie thank the Lord for blessing our lives with the birth of another daughter, VANESSA NAOMI LUBERTHA, on August 7, 1981, weighing 7 lbs. 1 1/2 oz. She is welcome with love by her sisters, Helena and Tanya and her brother Paul. Grandparents, Mr. and Mrs. D.C. Vreugdenhil of Frankford, ON and Mrs. F. Oosting of Stirling, ON. Great-grandparents, Mr. and Mrs. J.K. DeRuiter of Enschede, Holland. R.R.#6, Dunnville, ON N1A 2W5

ZEYL: The Lord is faithful in all his works. On July 26, 1981, we were blessed with the birth of our son, ERIC ANDREW. A new brother for Jessica, Denise and Matthew. John and Netty Zeyl. 81 Cedar St., Woodstock, ON N4S 3P9

MARRIAGES

BREMER-MINNEMA: Mr. and Mrs. J. Bremer and Mr. and Mrs. C. Minnema of Rexdale, ON, are happy to announce the forthcoming marriage of their children, TRUDY ANTONIA to RAYMOND HAROLD. The ceremony will take place, the Lord willing, on Saturday, October 17, 1981, at 3:00 p.m. in the Second Chr. Ref. Church of Rexdale, ON. Rev. P. Kranenburg officiating. Future address: 59 David St., Bolton, ON L0P 1A0

HOEKSTRA-NIEMAN: Mr. and Mrs. E. Hoekstra of Cold Springs ON, are happy to announce the forthcoming wedding of their daughter, MARGARET EDITH to PAUL HENRY, son of Mr. and Mrs. H. Nieman of London, ON. The ceremony will take place, the Lord willing, on October 23, 1981, at 5 p.m. in the Chr. Ref. Church of Cobourg, ON. Rev. P. Borgdorff officiating. Future address: Box #1351, La-combe, AB T0C 1S0

PRONK-DEVRIES: We wish to inform you of our wedding which took place on August 15, 1981, in Ebenezer Chr. Ref. Church, Trenton, ON. Bride, AKY W. PRONK, of Hamilton, Groom, JOHN DEVRIES, of Trenton. Rev. R. W. Popma officiated. New address: R.R.#1, Trenton, ON

MARRIAGES

HAAS-SLAGER: Mr. and Mrs. Jim Haas of Woodstock, ON, are pleased to announce the forthcoming marriage of their daughter, DIANA to PETER HENRY, son of Mr. and Mrs. Hilla Slager of Tavistock, ON. The ceremony will take place, the Lord willing, on Friday, October 16, 1981, at 6:30 p.m. in the Covenant Chr. Ref. Church of Woodstock, ON. Rev. D.C. Los officiating. Future address: R.R.#2, Tavistock, ON

KROES-KUYVENHOVEN: Mr. and Mrs. H. Kroes and Mr. and Mrs. K.V. Kuyvenhoven of Huttonville, ON, are happy to announce the forthcoming marriage of their children, MARY JANE INA and ANDREW PETER. The celebration will take place, the Lord willing, Saturday, October 17, 1981, at 4 o'clock in the Bethel Chr. Ref. Church, Acton, ON. Future address: R.R.#2, Norval, ON L0P 1K0

REKMAN-LUYMES: "...from the beginning, God created them male and female... a man shall leave his father and mother and be united to his wife... and the two shall become one..." (Matthew 19). Remembering that God has created marriage to reflect the relationship of Christ to His Church, our parents, Cas and Mary Rekman and Bill and Dien Luymes would like you to be with us, JOANNE and JOHN, as we express our vows before God and to each other in the First Chr. Ref. Church of Sarnia, ON, on Friday, October 16, 1981 at 5:00 p.m. Rev. S. Cooper officiating. Future address: General Delivery, Salmon Arm, BC

SIMMELINK-NUMAN: Mr. and Mrs. B. Simmelink of Rocky Mountain House, and Mr. and Mrs. S.J. Numan of Vancouver, are happy to announce the marriage of their children, NORMA and DEWEY. The wedding ceremony took place on Saturday, September 5, 1981, at the Rocky Mountain House Chr. Ref. Church. Rev. H. Numan officiated. New address: 15027-108 St., Edmonton, AB

STRUYK-ROZENDAL: Mr. and Mrs. Egbert Struyk, of R.R.#1, Listowel, ON, are pleased to announce the forthcoming marriage of their daughter, WANDA THERESA to FRANK ROZENDAL, son of Mr. and Mrs. Dirk Rozendal, of R.R.#4, Listowel, ON. This joyous celebration will take place, the Lord willing, on October 9, 1981, at 6:30 p.m., in the Bethel Chr. Ref. Church, Listowel, ON. Rev. Gary Veeneman officiating. Future address: R.R.#4, Listowel, ON N4W 3G9

TIMMER-MOEDT: Believing that God has brought us together, we, DENISE and MARVIN, together with our parents, Mr. and Mrs. W.J. Timmer of Surrey, BC and Mr. and Mrs. B. Moedt of Maple Ridge, BC, announce the celebration of our marriage. The ceremony took place on Sunday, August 9, 1981, at 7 p.m., during the evening worship service in the Surrey Chr. Ref. Church, Surrey, BC. Rev. A.J. Vander Pol officiated. New address: #202-12721-118 St., Edmonton, AB T5E 5K9

VYN-MOESKER: Mr. and Mrs. Jack Vyn of Chatham, are happy to announce the forthcoming marriage of their eldest daughter, THELMA to ROBERT, son of Mrs. Theresa Moesker of Chatham. The ceremony will take place, D.V., on Saturday, October 10, 1981, at 3 p.m. in Grace Chr. Ref. Church in Chatham. Rev. R. Koops officiating. Future address: 184 Inshes Ave., Chatham, ON

ANNIVERSARIES

1956 September 28 1981
With thanksgiving to the Lord we proudly announce the 25th Wedding Anniversary of our dear parents and grandparents,

LOUIS and NELLIE ANDREE
(nee Mantel)

May the Lord keep them in his care. With love:

Carolyn & George VanderKooij
Elaine & Ed Scharringa; Janelle Luther & Joanne (engaged)

Harvey
Philip
Michael
Leonard

There will be an open house to congratulate them on October 3, 1981, at their home. Home address: R.R.#2, Branchton, ON

1956 October 5 1981
With great joy and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

DOUGLAS and YICCA (Joyce)
BERGSMAN
(nee VanderTuijn)

Congratulations Mom and Dad. With all our love:

Teresa
Jim
Paul
Darlene

Friends and relatives are invited to celebrate with us at our home on Saturday, October 10, 1981 from 2-5 and from 7-9. Home address: 7 Proctor Ave., Brantford, ON N3S 3E5

1956 September 29 1981
With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,
JOHN F. and AUDREY DEJONG
(nee deKruif)

we are very thankful that the Lord gave us such beautiful parents. God bless them. With love and congratulations from your children:
Peter John deJong — at home
Winnifred (Winny) Sharon deJong — at home
Home address: 12 Gladiator Rd., Markham, ON L3P 1J2

1956 October 13 1981
JACK and JANE FOKKENS
(nee DeBoer)

"As for me and my house, we will serve the Lord" (Joshua 24:15). With praise and thanksgiving to God, we wish to announce the 25th Wedding Anniversary of our parents. It is our prayer that the Lord will bless and keep them for many years to come.

With love from your children:
Henriette & Paul Thompson — Prince George, BC

Janet & John Geertsema; Aaroh, — Beeton, ON
John & Debbie (girlfriend)

Karen & Andrew (boyfriend)
Ingrid
Open House: October 13, 1981 from 2:00 - 4:00 and from 7:00 - 9:00. Home address: 19 McIntyre Cresc., Georgetown, ON L7G 1N5

1956 September 27 1981
We are happy to announce the 25th Wedding Anniversary of our dear parents,

AREND and FEMMIGJE
HOEKSTRA

children:

Jelke Hoekstra
Neil & Tena Op't hof
Betty Hoekstra
Oscar Hoekstra
Gail Hoekstra
Home address: R.R.#7, Simcoe, ON N3Y 4K6

ANNIVERSARIES

1956 October 20 1981
With joy, we gratefully announce the 25th Wedding Anniversary of our parents,

HENRY and LENA EISING
(nee Hofland)

It is our prayer that God will continue to bless them and give them many more years of happiness in each other. With love and congratulations:

Judy
Sandra
Lisa
Henry

Friends and relatives are invited to celebrate with us at the Immanuel Chr. Ref. Church on Oak St. in Simcoe, Saturday, October 17, at 8 p.m. when the Male Chorus "Cre-scendo" from St. Thomas will perform for us in a concert of thanksgiving and praise. Open house at the church immediately following the concert. R.R.#5, Simcoe, ON

1956 October 22 1981
With gladness we give thanks to the Lord for blessing our parents and grandparents with 25 years of marriage. May God continue to bless them and keep them in his care.

TIDDO and SIETSKE KREMER
(formerly Nieuwhof)

Congratulations from their children:
Gerrit & Shirley Nieuwhof; Karen — Toronto
Helen & Henry Woudstra; Bennett, Charles, Timothy, Allen, Douglas, Sharon — Edmonton
Janet & Bob Addison; Stacy, Kevin — Thousand Oaks, CA
Henry & Georgie Nieuwhof; Tony, Scott — Winnipeg
Jane & Ken Saik — Devon
Home address: #1203-9999-111 St., Edmonton, AB T5K 1K3

1946 October 24 1981
With praise and thankfulness to God, we hope to celebrate with our parents,

PETER and NELLIE LAVEN
(nee Bevelander)

their 35th Wedding Anniversary. May God keep you in his loving care and give you many happy years to come.

With lots of love and congratulations:
Peter & Connie Laven; Casey Moe & Ineke Foster; Laura, Lynn Keith & Janet Laven; Kevin, Daniel John Laven
Mike Laven
Friends and relatives are invited to extend best wishes at an open house at the Parish Hall of the Immanuel Chr. Ref. Church in Brampton, ON, October 24, 1981 from 11 a.m. to 2 p.m. Home address: 140 Derry Rd. E., Mississauga, ON L5M 2B5

Jarvis Brantford
1956 1981

October 16
"For the Lord God is a sun and a shield; he bestows favour and honour. No good thing does the Lord withhold from those who walk uprightly" (Psalm 84:11). We give thanks to God for our parents,

BERT and GERRY PRINZEN
(nee Veldhuis)

and are proud to announce the 25th Anniversary of their wedding. With love from their children:
Diane & Henry Stronks
Lidy & Harry Molenaar
Alan Prinzen
Joanne & Gary Kempenaar
Henry Prinzen & Sue Dowden
William Prinzen & Denise Vander-Laan
Home address: 15 Sheffield Ave., Brantford, ON N3S 6Y7

Classified Advertising

ANNIVERSARIES

Sassenheim, Port Lambton,
Z.H. ON
1941 1981

October 2

"Voorwaar, voorwaar zeg ik u die in Mij gelooft, heeft het eeuwige leven" (Joh. 6:47-Wedding text)
With joy and thankfulness, we hope to celebrate today, the Lord willing, the 40th Wedding Anniversary of our parents and grandparents,

JAN and JANNETJE GRIFFIOEN
(nee Havenaar)

It is indeed our prayer that God will continue to keep them in his care and bless them in the years still ahead.

With love and congratulations from your family:

John & Rika Griffioen; Tim, Michelle, Mark, Deborah — Chatham, ON

Wilma & Jim VanderLœun; Leslie, Melvin, Christy, Sherri — Winnipeg, MB

Margaret & Jim Bootsma; Anjannette, Gregory — Mississauga, ON

Gerda & Lloyd Oudman — London, ON

Dick & Lucy Griffioen; Stacey, Ryan, Terri-Lyn — Chatham, ON
Henry Griffioen & Cathy-Jo Lusk (girlfriend) — at home

Home address: R.R.#2, Port Lambton, ON N0P 2B0

Drayton Grimsby
1956 1981

October 6

Psalm 127:1,2
With praise and thanksgiving to God, we are happy to announce the 25th Wedding Anniversary of our parents,

HILBERTUS and JENNY SMIT
(nee Mynheer)

We pray that God will bless them, continuing to strengthen and guide them and grant them many more years together.

With love from your children:

Patricia — Hamilton
Margaret — Willowdale

Jack — at home

Open house will be held on October 10, 1981, from 2 to 4 p.m. at their home.

Home address: 43 Ridge Rd., E., Grimsby, ON L3M 4E7

OBITUARIES

"He shall cover them with his feathers and under his wings shalt thou trust; his truth shall be thy shield and buckler" (Psalm 91:4).
On June 29, 1981, after a lengthy illness, the Lord took home our dear husband, father and grandfather,

JAN BRUINSMA

In his 72nd year.

Inkje Bruinsma-Jouwsma — Bowmanville, ON

Dirk & Willy Bruinsma — Bowmanville, ON

John & Coby Bruinsma — Edmonton, AB

Lieuwe & Alia Bruinsma — New Norway, AB

Sylvia & George Fayer — Bowmanville, ON

Ann & Ted Stocker — Cobourg, ON

Simon Bruinsma — Bowmanville, ON

Bert & Rita Bruinsma — Red Deer, AB

Henk Bruinsma — Grand Rapids, MI

27 grandchildren
122-3rd St., Bowmanville, ON

Na een smartelijk lijden heeft de Here tot Zich genomen onze zuster, schoonzuster en tante

GEERTJE SALVERDA

echtgenote van ds. J. Tamminga te Burlington, op de leeftijd van 71 jaar.

Ze wenste verloot te zijn, verlangend naar het Hemelse Jeruzalem. Zij is verloot, God heeft haar gebed verhoord.

Psalm 116 onberijmd.

Uit naam van de families Salverda in Canada en Nederland:

A. Salverda, Grimsby, 30 Elm St.

OBITUARIES

While in the midst of loving company in Holland, on September 8, 1981, the Lord took home our beloved mother and grandmother,

NEELTJE DE BLIEK
(nee Cappon)

at the age of 78.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).
Widow of Jacob DeBliet Sr.

Mother and grandmother of:
Jacob & Elisabeth DeBliet; Michael, Cindy, Karen, Kathy, Sandra, John — Sarnia, ON

John & Doreen DeBliet; Sharon, Nancy, Carolyn, Janice — Midland, MI

Anthionette & Phillip Bom; Irene, Brian, Louise — Ottawa, ON

Jeanette & Joseph VandeKieft; Brenda, Beverly, Barbara — Grand Rapids, MI

Ruth DeBliet — Chapel Hill, NC

The funeral service was held in the First Chr. Ref. Church of Sarnia on September 14, 1981. Rev. W. Renkema officiated.

July 23 September 17
1902 1981

The Lord called to himself, after a lengthy illness, our dear father and grandfather,

CORNELIS BRUINSMA

Children:

Harry & Teresa DeJong

Bill & Coby Bruinsma

Joe & Jenny Verkuy

Gordon & Winnie Bruinsma

Homer & Joan Bruinsma

Peter & Terry Bruinsma

Gary & Shirley Banks

Robert & Ann Leppard

Larry & Diane Bruinsma

24 grandchildren

On September 9, 1981, The Lord called home our dear, beloved husband, father and grandfather,

PIETER GRENDL

at the age of 80.

John 11:25

Sadly missed by his wife:
Grietje Grendel-Couperus

Children:

Ruurd Grendel — R.R.#2, Lyn

Sjoerd & Jannie Grendel — R.R.#2, Lyn

Felke & Suze Grendel — R.R.#2, Lyn

Renske & John Berleink — R.R.#5, Belleville

and 11 grandchildren

R.R.#2, Lyn, ON K0E 1M0

In Ottawa, on September 2, 1981, the Lord took home our dear brother, brother-in-law, and uncle,

MENNO WILLEM KUIPER

Husband of:
J.C. Kuiper (nee VanderWal)

"Blessed are they who die in the Lord."

Pieter & Ann Teeninga-Kuiper — Oshawa

Bernard & Anita Teeninga — Greensville

Albert & Betty Teeninga — Oshawa

Jake & Jenny Teeninga — New-castle

Peter Teeninga — Oshawa

Hilda teeninga — Oshawa

Slagharen Houston, BC
Holland Canada

October 10, 1900 August 28, 1981

"The Lord is my light and my salvation" (Psalm 27:1).

Passed away into the eternal Kingdom of God,

ROELOF SEINEN

dearly beloved father, grandfather and great-grandfather.

Children:
Albert & Tena Seinen
Cor & Jennie Hienstra
John & Lucy Lieuwen
Ralph Seinen

23 grandchildren, 16 great-grandchildren.
Funeral service was held on September 1, 1981, at the Chr. Ref. Church in Houston, BC

OBITUARIES

"There is, therefore, now no condemnation to them which are in Christ Jesus..." (Romans 8:1a).
On September 20th, 1981, the Lord took into his eternal rest our beloved wife, mother, grandmother and great-grandmother,

GEERTJE TAMMINGA
(nee Salverda)

at the age of 71 years.

J. Tamminga, V.D.M. — Burlington, ON

John & Corrie Tamminga — Burlington, ON

Helen & John Brink — Ethel, ON

Jeanette & Peter Schouls — Edmonton, AB

Margaret & Carl Schouls — Mitchell, ON

14 grandchildren and 4 great-grandchildren.

1324 Rosseau Place, Burlington, ON L7P 3N2

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for a temporary teaching position for **grade 3**, commencing January 4, 1982. Position could possibly become permanent. Please forward complete resume and application to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 phone: 416-451-3236

ST. CATHARINES: Calvin Memorial Chr. School will have a part-time **Kindergarten** opening for the period January to June, 1982. Interested applicants are invited to contact: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3 Phone: (416) 937-6302.

HELP WANTED

WANTED: as soon as possible, a young couple or single man to work on large **dairy farm** in Nova Scotia. Must be experienced milker and be able to perform general farm duties. Good wages and good 4 bedroom home available. Write to: Jake Folkertsma, Shubenacadie, Box #93, Hants Co., Nova Scotia, B0N 2H0, Canada, or phone: 902-758-2315.

ROSE GREENHOUSE OPERATION in B.C. is seeking an experienced person for a full time position. Please state wage expectations and send full resume to: Box #4642, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Lady, vriendelijk en behulpzaam, gevraagd bij ouder echtpaar daar vrouw hulp nodig heeft. Intern. Goed loon. Werkster aanwezig. J.J. Van Herwerden, 747 King St. E., Oshawa, ON Tel. (416) 723-4471

BABYSITTER WANTED: Full time days, for 5-month-old baby, in my own home. Agincourt, ON area. Beginning November 1981; light housekeeping and references. Please call: (416) 499-7876

PUREBRED S.P.F. SWINE BREEDER of Duroc, Yorkshire, Landrace and Hampshires, is looking for a **HERDSMAN** to help maintain two herds; one of 130 sows and one of 50 sows. Applicants must have some knowledge of swine. Send your resume and wages required to: Brama-rod Farms, Henry de Wolde, R.R. #1, Ashburn, ON L0B 1A0, phone: 416-655-8076.

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L0S 1C0

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PERSONAL

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Gentleman, Delft engineering graduate lives in rural Orion Township, S.E. Michigan, seeks to marry Christian lady, 50 - 75 years of age, living between Windsor, Toronto, and Holland Marsh. No children under 20 years old. Prefer person who has had a happy marriage part of the time between her 25 years and being single again. Most of my long married life, I have been very happy. Purpose is conservative home life with some travelling. Send full details with photo (will be returned upon request) and also telephone number. Write to: 2296 Bart, Warren, MI 48091 or call: 313-758-3537 after 5 p.m.

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FOR RENT

ST. CATHARINES: One bedroom, basement apartment available in October, for single working girl. Call: 685-8314.

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N5W 3E6



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and ask for Art Vandervliet
416-774-4611 [evgs.]

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774-4077 [evgs.]



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Uultje DeJong

(613) 966-5011

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R.R.#5, Belleville

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Worldwide ecumenical movement has lost momentum

KAMPEN — Not everything is well with the ecumenical movement, not in the world at large and not in the Netherlands. That is the thrust of a series of articles on "How is the Ecumenical Movement Faring?" by Prof. Klaas Runia in *Centraal Weekblad*. The earlier momentum, the former speed of the ecumenical boat is gone.

The roots of the ecumenical movement, the attempts to bring churches and Christians closer together, lie in the 19th century. Missionaries discovered that Western theological and denominational differences meant little or were not understood on the mission field. The need was for cooperation in the effort to plant the seeds of the Gospel. Also, the international student movement provided impetus for the ecumenical idea. Characteristic of the 19th century was that the church question was barely asked. One sought for a unity across church walls while leaving the walls intact.

The problem of the walls was tackled by the 20th century. That century witnessed several church unions, for instance in southern India and England. A more recent example is the Uniting Church of Australia (Methodists, Presbyterians and Congregationalists). The world Council was formally inaugurated in Amsterdam in 1948.

The dream was magnificent. Yet the ecclesiastical realities frequently proved intransigent. In practice the old established denominations died hard; they were much tougher than had been expected. Coupled with this is the fact of a waning interest in the organized church, particularly among the young. Another factor is that in recent years the interest of the ecumenical movement in general has been reoriented toward political and social issues.

The ecumenical importance of the World Council should not be underestimated. It has done much to bring the churches and Christians closer together.

It cannot be denied, though, that the World Council has made significant contributions. It has brought home the obligation to strive for the oneness of the church. It has emphasized the political and social relevance of the Gospel. Despite their criticism, evangelicals cannot deny that it is also due to the World Council that they see more and more that the Gospel has indeed political and social consequences. We are also indebted to the World Council for being able to see that racism is one of the great sins of our time even though everybody is far from happy with the way the World Council chooses to combat this evil (Program to Combat Racism).

Meanwhile, the Roman

Catholic Church still does not participate in the Council. In many ways, the future looks less hopeful today than some 15 years ago when Pope John XXIII convened the Second Vatican Council. The present Pope, though open to the problem of wealth and poverty, is theologically and ethically a traditionalist. His stand on birth control is doctrinaire Roman Catholic* and his devotion to Mary a throwback to traditional Catholicism. Protestants, in turn, are not exactly happy with Rome either. Its emphasis on Mariolatry remains a sore point. Another point of disagreement is that Protestants advocate pluriform structures and customs, the priesthood of all believers, and the freedom of theology. They view the papacy as one of the great stumbling blocks.

The large confessional world federations also play an increasing role in the ecumenical prospects. The establishment of the World Council did not lead to their demise. The World Federations and Alliances of the Lutherans, the Anglicans, the Methodists, and others continued to exist. Of late they show signs of considerable vitality. There is the willingness to cooperate in the World Council, but one

wants to do so as Lutherans, Presbyterians, Methodists, and the like. This, too, has a braking influence on the ecumenical movement. Not to be underestimated either is the power of the evangelicals. Large segments of the Christians in the United States and the majority of Christians in the Third World are evangelical. Some of these have ties with the World Council; others, none at all. Very few are happy with the Council. Moreover, they stress the spiritual unity of reborn Christians, which, in a sense, makes church walls irrelevant. This too impedes rather than promotes the ecumenical movement.

★ **Editor's Note:** Recent articles claim that the news media are misinterpreting the Pope's stand on various issues. With regard to birth control, Father Andrew M. Greeley stated that "the Pope had argued that a marriage must be open to the possibility of children, not each individual marriage act (meaning each act of sexual intercourse between marriage partners). By so saying, the Pope took the side of those who believe in the possibility of change in the Catholic position and disagreed with Paul VI's famous birth-control encyclical."

FALL RALLY

of the

Southwestern League of Chr. Reformed Ladies Societies

D.V., Thursday, October 22, 1981

at First Christian Reformed Church, St. Thomas, 320 Elm St., at 10:00 a.m.

Morning speaker, Rev. W. Renkema. Topic: Melchizedek — Jesus Christ — A King Forever.

Afternoon speaker, Miss M. Veldhuizen. Topic: The extravagance of God in our lives and in nature.

Everyone welcome!

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Ambassadors in Concert

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EVENTS

Namibian parents protest detention of conscripted youth

WINDHOEK, Namibia (EP) — Nearly 1,000 persons gathered in the black township of Katutura in mid-July to protest the detention of 30 young Namibians who had identified themselves as SWAPO (South-West Africa Peoples Organization) party members while completing their basic military training. The demonstration was organized by parents of the young men, who said they were worried about the safety of their sons, since rumors of torture were rife. The trainees had been questioned and had admitted being SWAPO supporters and were then disarmed and taken to an unknown location for what was termed "reorientation."

During the protest rally criticism was leveled against the National Assembly for passing the highly controversial conscription law, which took effect late last year in an effort to develop a 60,000-man "home army." The army of

Namibian blacks would be led by white South African officers.

Earlier this year the general secretary of the Lutheran World Federation, Dr. Carl M.

Mau Jr., condemned the conscription law as one "which will undoubtedly pit brother against brother." The Namibian Council of Churches also protested the conscription.

Visit the Netherlands Bazaar

on Saturday, October 17, 1981 from 10:00 a.m. — 9:00 p.m. in the Thornhill Community Centre, 7755 Bayview Avenue, Thornhill, Ontario

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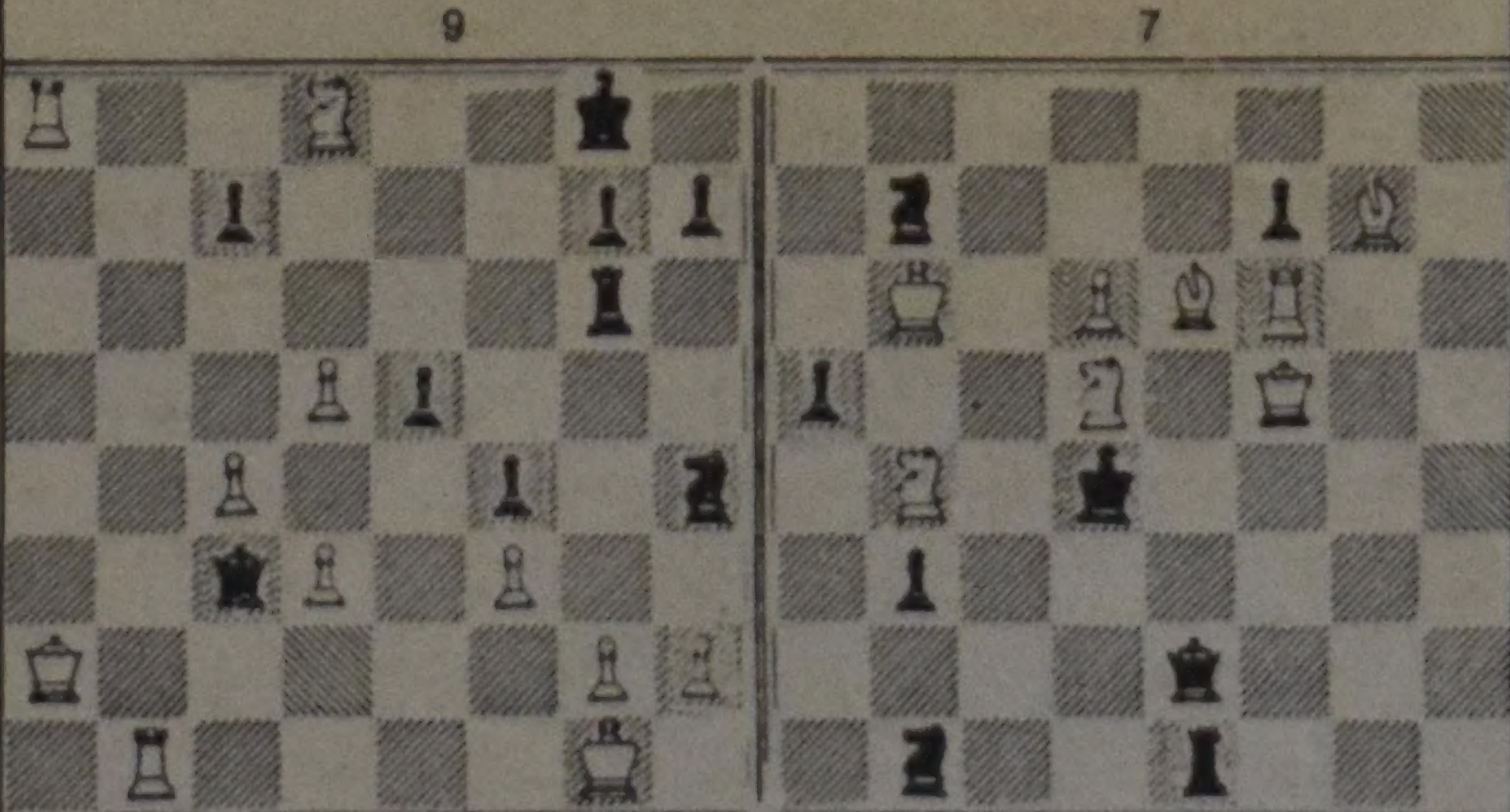
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LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN OCTOBER

#888 Game Position, 1972 W.A. Shinkman, Germany, 1972



11 3 pts. White to play and win
8 2-mover 2 pts.

NOTES:

1. Again the promised Game Position in #888. Actually the position arose from an analysis made from a game. White is a Rook up; must he attack or defend to win the game? Give the first four moves of the solution please.
 2. Pinned pieces make for some interesting variations in #889. Please give the Key and Threat, if any.
 3. The deadline will be given next week.
- CORRECTION TO #887 OF THE SEPTEMBER SERIES**
Place a White Rook on Q2 (d2). Our excuse — pieces seem to go missing the last few months.

CALENDAR of EVENTS

Ontario

- Oct. 7 Fall Rally of the South-East Ontario League of Christian Reformed Ladies Societies in the Brantford CRC, Patterson St., Brantford, ON, at 10 a.m.
- Oct. 9 Piano Noon Recital by Eleonor Krullaerts in the new Hamilton Central Library, Jackson Square, 12:30-1:30.
- Oct. 10 Organ and Piano Recital by Andre Knevel and Eleonor Krullaerts, in the Maranatha Chr. Ref. Church, St. Catharines, ON at 8:00 p.m.
- Oct. 14 Salem: Public meeting at 8:00 p.m. at First Ref. Church, Hamilton, ON, 201 Paradise Rd. N., (downtown off King St. W.) Dr. Moncrieff speaking.
- Oct. 15 Piano Recital by Eleonor Krullaerts in the new Hamilton Central Library, Jackson Square at 8:00-9:30 p.m.
- Oct. 17 Organ and Piano Recital by Andre Knevel and Eleonor Krullaerts in Christ Church Cathedral on James St., Hamilton, ON at 8:00 p.m.
- Oct. 16, 17 **Committee for Justice and Liberty: Annual Meeting.** Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Leddy and Leslie K. Tarr. Cost: \$1.50 (free for C.J.L. members). Oct. 17, 9:30 a.m. - 4:00 p.m., workshops, discussion, luncheon, business meeting. \$5.00 for members, \$7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.
- Oct. 16 Ambassadors in Concert in the Burlington Chr. Ref. Church at 8:00 p.m.
- Oct. 17 Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., Thornhill, 10 a.m. - 9 p.m.
- Oct. 24 The Ambassadors male chorus in concert in the Clinton Chr. Ref. Church at 8 p.m.
- Oct. 31 Inaugural service of Rev. H.R. De Bolster, President of Redeemer College, 1 p.m., Centenary United Church, Main and James Streets, Hamilton, ON.
- Nov. 6 & 7 AACS 25th Anniversary, Toronto celebrations.
- Nov. 9 Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
- Nov. 9-10 Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
- Nov. 10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.
- Nov. 13 AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.
- Nov. 19 Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.
- Nov. 21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
- Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.

God's World and God's Word — through photography: Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

Toronto: Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday, Nov. 1.

- Clarkson: Friday, Oct. 2
- Brampton: Saturday, Oct. 3
- Newmarket: Tuesday, Oct. 6
- Pickering: Sunday, Oct. 11
- Cambridge: Monday, Oct. 12
- Guelph: Tuesday, Oct. 13
- Drayton: Wednesday, Oct. 14
- Burlington: Thursday, Oct. 22; Saturday, Oct. 31.
- Woodstock: Friday, Oct. 23
- St. Catharines: Sunday, Oct. 25; Monday, Oct. 26.
- Jarvis: Tuesday, Oct. 27
- Grimsby: Wednesday, Oct. 28
- Smithville: Thursday, Oct. 29
- The Emmeloord Christian Male Choir:
Oct. 13: Brampton, Second Chr. Ref. Church
Oct. 15: St. Thomas, First United Church
Oct. 16: Woodstock, Maranatha Chr. Ref. Church
Oct. 17: Brantford, Alexandra Presbyterian Church
Oct. 19: Bowmanville, Rehoboth Chr. Ref. Church
Time: 8:00 p.m.

BACK TO GOD HOUR RALLIES

- Oct. 23, 24, 25: Calgary/ Red Deer/ Lacombe, with Rev. B. Madany.
- Nov. 1: London/ St. Thomas, with Rev. W. Boonstra.
- Nov. 6, 7, 8: Wingham/ Guelph, with Rev. J. Vreeman.
- Dec. 12, 13: Chatham/ Sarnia, with Rev. J. Vreeman.

AACS Anniversary

- Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.
- Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.
- Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 9	Wed. Oct. 7	Fri. Oct. 2-10 a.m.	Thurs. Oct. 1-10 a.m.
Fri. Oct. 16	Wed. Oct. 14	Fri. Oct. 9-10 a.m.	Thurs. Oct. 8-10 a.m.
Fri. Oct. 23	Wed. Oct. 21	Fri. Oct. 16-10 a.m.	Thurs. Oct. 15-10 a.m.

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For dates and places, please refer to the Calendar of Events!

Books

The Church

Charismatics have a place in mainline theology

The Charismatic Renewal Among Lutherans by Larry Christenson; Lutheran Charismatic Renewal Services; 1976; Bethany Fellowship, Minneapolis, MN; 160 pp. Reviewed by Rev. John Bolt, Calvin College.

Of all the numerous books written about the Charismatic movement, both for and against, this one is one of the best in terms of contributing to greater understanding and appreciation of Charismatics and non-Charismatics for one another.

The author is himself a charismatic Lutheran pastor who seeks to demonstrate how the charismatic renewal "offers the Lutheran church a fresh impulse of spiritual life" and how "Lutherans have a

distinctive contribution to make in the worldwide charismatic renewal." What he has to say for Lutherans and to Lutheran Charismatics could, however, also be applied to other mainline Protestant denominations and to the Reformed church community.

Christenson notes that "The early Lutheran movement was sometimes uncritical and unreflective about what it took over from classical Pentecostalism — biblical fundamentalism, doctrinal bias, cultural and ecclesiastical traditions." In his counsel to Charismatics he includes: "Judge Not" since "A common sin among Charismatics is judging" and he advises them to "Appreciate your heritage" ("A mark of maturity in any renewal

movement is an appreciation of its heritage.")

The author pleads for the inseparability of Word and Spirit and replaces a two-stage view (conversion and baptism with the Holy Spirit) for a more "organic view" in which "Charismatic experience has come to be seen as an outgrowth or actualization of the Spirit's work, which began when one was first grafted into Christ."

The excellent chapter on baptism alone is worth the price of the book. "While baptism may be the occasion for a public testimony of one's faith, this is a secondary factor. The primary emphasis of scripture is upon what God does in baptism. He uses baptism as a means to help

accomplish his saving work."

What Christenson says about infant baptism is worth quoting at length:

"The rejection of infant baptism as a matter of principle first arose in the 16th century as a result of a new understanding of the individual person. This fact is of utmost importance. The challenge to infant baptism did not arise from a fresh study of scripture, nor from a new discovery of apostolic practice, but from a new secular understanding of the nature of man. 'Belief' was seen in rationalistic and volitional terms, an act of the mind and the will. 'Because an infant cannot think or decide, it cannot have faith, and therefore should not be baptized.' To this day, that is the

only argument raised against the validity of baptism."

To this Christenson adds that the Bible does not see faith merely in rationalistic terms but in relational terms. Faith is a relationship of love and trust between God and man. The Bible does not limit this relationship to those who are able to express it verbally."

About rebaptism he says very simply that "it is impossible. Baptism is not baptism unless God does something. In baptism, the Holy Spirit grafts us into the body of Christ (I Cor. 12:13). But he does this once, not over and over again... A subtle element of self-will can be at work when one goes through a baptismal service that is 'my own decision!'"

This volume is a sensitive treatment of the Charismatic movement. It challenges Charismatics and non-Charismatics alike and provides a vehicle for better understanding and appreciation among Christians for the differences between them.

Also very useful is the annotated list of books for further reading at the end of the volume.

Theology

Newness in Theology

The Development of Doctrine in the Church by Peter Toon Eerdmans, Grand Rapids, MI, 1979; Oxford University Press, Don Mills, ON; pb, 127 pp.; \$5.95. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Christian theology can be a dull business. After all, everything the Christian theologian says is only a restatement of what the Bible has been saying for centuries. Hence there can be nothing new in theology. Or can there?

Is there such a thing as development in Christian doctrine? Most Christian theologians have recognized that there is. Peter Toon, an Anglican, deals with this fascinating topic in his book. He sums up the views of many of the major commentators on this question, including Cardinal Newman, James Orr, Robert Rainy, Benjamin B. Warfield, Adolf von Harnack, Karl Rahner, Edward Schillebeeckx, and Bernard Lonergan.

In presenting his own position, Toon leans heavily on Lonergan. He also draws on the work of Thomas Kuhn, whose book *The Structure of Scientific Revolutions* has greatly influenced the way the history and development of science is currently understood.

What is the upshot of the matter? Do we need a new confession? Does Christian doctrine need to be restated from time to time? Toon's answer in principle is yes. He writes: "Whether we like it or not we are all clothed in unsheddable cultural skins, and we must seek to understand the history of the church, the emergence of doctrine and the nature of dogmatic statements as people of the 1970s."

Toon's book can be recommended as an introduction to and survey of an important problem. The issue he raises should deepen our understanding of church history.

GUIDE TO GOOD BOOKS No. 7

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, ON — No. 8 will be Oct. 16, 1981.

CLIP AND SAVE

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- ☐ **Letters to Karen** (on keeping love in marriage) \$1.70
- ☐ **Letters to Philip** (A frank look at the male role — the dos and taboos of dealing with the other sex) \$1.95
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by John M. Descher

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"For better/For worse"

Moral Confusion

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- ☐ **The Right to Live the Right to Die** (C. Everett Koop) \$2.75
- ☐ **Who Broke the Baby** (Jean Staker Garton) A brilliant discussion of what the abortion slogans really mean \$3.55
- ☐ **The Slaughter of the Innocents** (John Warwick Montgomery) Abortion, birth control and divorce in the light of science, law and theology \$5.95
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- ☐ **The Golden Cow** (Materialism in the 20th century church) \$4.35
- ☐ **Parents in Pain** (A book of comfort and help, highly recommended by counselors) \$6.25
- ☐ **Group study guide for above** \$2.45
- ☐ **The Tower of Geburah** (A children's fantasy, in the style of the Narnia books) \$6.95

Guess Who?
and which books did he write?



Save this "Guide to Good Books" page so you can participate in our January "Guess Who" contest. If you use this page as an orderform we will replace it with your order.

Other Authors Dealing with the Family

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- ☐ **How to Grow a Young Reader** (Lindskoog) \$4.75
- ☐ **When Parents Cry** (Joy P. Gage) How to survive a child's rebellion \$5.95
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- ☐ **Marriage in Honour** (de Vries) \$5.95
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"For richer/For poorer"

by Gladys Hunt

- ☐ **Honey for a Child's Heart** (On developing good reading habits for the whole family) \$5.95
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- ☐ **More with Less Cookbook** (D.J. Longacres), large spiral binding \$10.40
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"To bring up their children, if the Lord pleases to give them ..."

by Bruce Narramore

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- ☐ **Help I Am a Parent** \$4.75
- ☐ **An Ounce of Prevention**: a parents' guide to moral and spiritual growth in children \$7.00
- ☐ **Adolescence is Not an Illness** \$11.45
- ☐ **Parenting with Love and Limits** \$9.50

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by James Dobson

- ☐ **Dare to Discipline** \$3.50
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- ☐ **Hide and Seek** (How to build self-esteem in your child) \$11.45
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